

THE BAPTIST MAGAZINE.

JUNE, 1826.

MEMOIR OF THE LATE MR. JOB HEATH,
ONE OF THE DEACONS OF THE CHURCH
IN MAZE POND, LONDON.

THE late Mr. Job Heath was born March 24th, 1750: he was the eldest son of Mr. Job Heath, of Cripplegate, who was a deacon of the church at Maze Pond, London, 20 years; his grandfather was also a member of the same church, between 30 and 40 years; thus the name of Job Heath has continued there above a century, which may partly account for the deep interest he felt in its welfare. He joined the church in 1777, then under the pastoral care of the Rev. Edward Wallin, whose ministry was made the means of his conversion. He was chosen deacon in 1796; the manner in which he filled that office has been so fully, and justly described, in his funeral sermon,* that it would be superfluous to make any further remark respecting it, and we feel assured, that we do not exceed the bounds of truth, when we add, that in every department of life, he was equally consistent and useful—his deportment was such, as greatly to endear him to all who had any communication with him. In the early part of his life he was blessed with prosperity, during which time he ministered to the necessities of many, and took particular pleasure in entertaining ministers of the Gospel; he not only gave liberally, but it might be truly said he was a cheerful giver.

* This has been printed, intitled, "*The Consistent Christian and Good Deacon delineated.*" Sold by Wightman and Cramp, price 1s.

After some years of continued success, God in his all-wise Providence, saw fit to visit him with a reverse of circumstances; he experienced such severe losses in trade, that he was obliged to relinquish the concern in which he was then engaged, and with a family of nine children, to enter into one, to which he was almost an entire stranger. In these difficulties, and although he scarcely knew which way to take, his mind was stayed on Him who has graciously promised to keep such in perfect peace, as is evident from a letter written by him, to his beloved partner at that period, in which he says, "I trust the Lord will, in his own time and way, make it appear that we have not sought his direction in vain, and that the path of duty will be made plain to us. If the Lord direct, we shall be safe; and if we have his peace and presence, we must be happy, although we may be without a thousand other things which are desirable, but which could never supply the place of our Almighty Friend. We have been tried a great deal, but the Lord can, and I hope he does, and will, make our trials work together for our real good." Adversity, it is said, tries friends; so he found it. In after-life, referring to the above painful period, he would say, "I learnt then some very important lessons: one was, to live above the smiles and frowns of creatures, and to place my trust more in God himself, who changeth not." During the time he was straitened in his circumstances, he withdrew his

assistance from most of the charitable institutions, to which he had previously contributed. Justice at all times, with him, preceded generosity. The wheels of Providence, however, turn round. "God is the Judge, he setteth up one, and putteth down another." In the course of some years, infinite wisdom saw fit to bless the labours of his hands, and, like Job of old, he again enjoyed a comfortable degree of prosperity: this he partly ascribed, under the blessing of God, to the habit of early rising, which he frequently used to remark, was good for both soul and body. He was a frequent visitor of the sick and afflicted, and possessed a peculiar talent in conversing with such. His sympathizing disposition soon made him recognized as a friend, even by those to whom he was previously unknown. These visits frequently proved a mutual blessing; and in this way he spent a great part of his time when he was out of town, for the benefit of his health. He had another talent more rarely acquired, that of giving reproof without offence; it was always mingled with so much tenderness and affection, that it was not only impossible to be offended, but it even secured an increased esteem for his character.

But as a father, and a husband, he shone most brightly. His children will never forget his faithful and affectionate counsels; his kind attention, even to the most minute circumstance which concerned them; and above all, his most earnest, unceasing, and fervent prayers on their behalf. He was never so happy as when he was surrounded by his own family; he would, on such occasions, take the opportunity of expressing to them the deep interest he felt in their welfare, both temporal and spiritual.

He used to say, "I am encouraged to hope for the accomplishment of my most fervent desires for you, that not one of you will be wanting in that day when God shall make up his jewels; for I can both ask for, and think of, the salvation of your souls, and God is able to do exceeding abundantly, above all that we can ask, or think." He was a man of prayer: never did he or his children enter into any new undertaking, but he would invite a few friends to surround the family altar, and implore a divine blessing. He was not over anxious for any temporal blessing, but in a very striking manner attended to the Apostle's injunction, "Be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God," feeling an assurance, that "He who had not withheld his own Son, would, with Him, also freely give all things." What he was the last few years of his life, cannot be better expressed than in the language of a highly esteemed friend, who wrote a consolatory letter to his sorrowing family after his decease: he writes, "I reckon the short acquaintance I had with your father in the number of my greatest mercies. His venerable age, his cheerful and unaffected piety, his uniform spirituality, his Catholic spirit, and the unusual excellence of his character in domestic life, impart fragrance to his name, and will embalm his memory in every heart, in the circle of his numerous relatives and friends. Never, while I live, shall I forget the deep and unceasing interest which he manifested in the spiritual and everlasting welfare of all his children. I can imagine that I still hear his voice engaged in prayer, while, with holy reverence, and scriptural hope, he is breathing forth all

his soul in that comprehensive petition, 'Be thou our all-sufficient, all-satisfying, and everlasting portion.' Happy himself, he desired to see all happy around him; and if they were not so, it was no fault or neglect of his. His benevolence was as uniform as it was large, and his bounty must often have surprized those who had an opportunity of knowing the numberless calls he had to exercise it, and the readiness and cheerfulness with which he met, and often exceeded the hopes of those who solicited his aid. As his generosity was perfectly free from ostentation, his private donations for charitable purposes were amazing, considering the size of his family, and that his means for distribution were the sole produce of his industry and attention to business. It was delightful to witness his steady confidence in God. To his appointment, or permission, he referred every event, never seeming to doubt the unutterable goodness and wisdom of all his dispensations. God was, indeed, his 'exceeding joy.' While he greatly prized, and constantly attended the public ordinances of religion, they were the channels, rather than the sources of his strong consolation. His intimate communion with God, enabled him to 'rejoice evermore;' and now beyond all question, he is serving him day and night in his temple, while the Lamb that is in the midst of the throne leads him with all his holy myriads, to fountains of living water, to drink full draughts of knowledge, and holiness, and joy, for ever—and ever—and ever!"

During the unusually sultry weather last summer, his health very much declined, on which account he went to B—— the latter end of August; there he was seized with an attack of a very painful

nature; yet, his composure of mind never forsook him. One of the family who accompanied him, expressed a fear that he would not survive long: this impression arose (not from the violence of the disorder, but) from the complete acquiescence he manifested to the divine will, in his daily expressions at the family altar, which were, "Let thy blessed will be done, whatever that will may be;" this desire, indeed, shone forth in his whole deportment. He, however, recovered, contrary to the expectations and fears of his family, and returned to them September 29th. He had only been at home ten days, when he had a return of the same complaint, which was soon succeeded by another distressing disorder (determination of blood to the head); and though it was necessary to make use of very lowering remedies, yet his temper was cheerful, and much did he enjoy the company of numerous friends who then visited him. He appeared on these occasions like the Christian, when arrived to that state, in which he is emphatically compared to a "shock of corn fully ripe." Frequently he would say, referring to his affliction, "All is right; all is well: I would not have it otherwise, how light is my affliction to that of some of my friends." His heart seemed to overflow with gratitude, at the same time mingled with the deepest humility. "I find," he would frequently say, "the language of the 51st Psalm suits me better than any other prayer." His anxious family, till within a week of his removal, did not apprehend danger; but during that time the disorder made rapid progress, and was such as to render him not conversable the last week; but those who surrounded his bed the last time he engaged with his family

(which was on the day week that he died), will never forget the ardent manner in which he prayed for Zion—particularly that part with which he was connected. Although in an extremely weak and debilitated state, he raised his voice in a remarkably audible manner. He had often said that he had but one desire to be accomplished, before his departure; and that was, to see Maze Pond in a state of prosperity; he should then say with Simeon of old, “*Now Lord lettest thou thy servant depart in peace!*” This, however, was denied by Him who doeth all things right.

On Sabbath evening, November 6th, 1825, he entered on an eternal Sabbath. After a week of very painful suffering, it pleased the Lord to grant him an easy dismissal. “Mark the perfect man, and behold the upright, for the end of that man is peace.” Though his family were deprived of his dying counsels, yet they have great cause for thankfulness, that so bright an example was spared to them so long. He had arrived at his 76th year. He has finished his course; and it may be added, he kept the faith; and, doubtless, he is gone to receive that crown of righteousness, which the Lord, the righteous Judge, shall give him in that day.

A SKETCH OF A SERMON DELIVERED
AT IPSWICH, SEPT. 14, 1798, BY THE
REV. A. FULLER.

Renew a right spirit within me.—Ps. li. 10.

THERE was no period in David's life, in which he manifested more of the sinner, than in the case of Uriah; nor any in which he manifested more of the saint, than when he penned this Psalm.

This was confirmed by the ardent desire he had to be cleansed from his sin. He strongly ex-

presses his desire in the 2d and 7th verses of this Psalm, where he says, “Wash me thoroughly from my iniquity, and cleanse me from my sin.” “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.”

Though he here first alludes to the Jewish rites, no doubt he looked to the antitype of these from whom alone such virtues could flow. There are two other evidences of David's genuine piety. The first is, he was not more desirous of pardon than to be purified and made holy, for he still prays in the tenth verse, “Create in me a clean heart, O God; and renew a right spirit within me.”

Another evidence of his genuine contrition was, that while he was so anxious to feel this disposition of mind for his sin, he lost sight of this grace in himself, though he possessed it; hence he continues his request to God in the following part of the Psalm, for the enjoyment of this right spirit. This we may consider as one of the greatest evidences of this grace, that while others can see it, we are insensible to it ourselves. Having made these general observations on the case of David, let us attend to the text.

I. It contains a description of genuine religion or godliness. “A right spirit.”

II. We are in danger of losing it.

III. It implies also the necessity there is for its being renewed.

I. It contains a description of genuine religion or godliness. “A right spirit.” A right spirit is a spirit of love to God, and love to our neighbour, and a right disposition to ourselves. A right spirit towards God is a spirit of love to him, a spirit of faith in God, a spirit of gratitude to God, a spirit of submission to God, a spirit of obedience to God, and so of

every grace of the spirit of God. A right spirit is not one who has experienced these at a distant period only, but one who habitually lives in the exercise of them: a constant spirit, as expressed in the margin. The term *right* has respect to some rule; this rule is the law of God, which is a right rule—the rule by which the Spirit of God works in the conversion of a sinner: hence he has said, “I will write the law in their hearts;” and as this is the rule by which God works, so it is the rule by which Christians ought to walk.

It may be called a right spirit, for it leads directly or straight to God, it directs us to exercise the same disposition in every dispensation of his Providence through which we pass. The same in adversity as in prosperity, in sickness as in health; to bear all the changes in life with submission to the will of God, without murmuring. There are affections in some men which have the appearance of this spirit, and which seem to be exercised by them in prosperity, but are lost in adversity. This was evidently the case with Saul. When God prospered him, and he was successful in all his undertakings, he seemed to go on joyfully in the ways of God; but as soon as it was made known to him, that for his sin in disobeying God, he would lose his kingdom, he manifested a spirit of sullen rebellion against God, and instead of seeking forgiveness of his sin of him, he went to the Witch of Endor to enquire of his situation, and what would be his end.

The reverse was the conduct of David. David also sinned against God, and God declares the sword shall not depart from his house; he was in danger of losing his crown too. An unnatural rebellion drove him from his house and kingdom,

and to escape he was obliged to pass over Jordan. As he passed along he beheld one carrying the Ark, and addressed him in the following manner: “Carry back the Ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again and shew me it, and his habitation; but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.”

This is the right spirit that was in blessed Job, who could bless a God that taketh away, as well as a God that giveth.

Here we may distinguish between legal and evangelical repentance; whilst the first leads to rebellious despair, the latter leads to a holy submission to God. The reverse of prosperity will sometimes occasion the like affections. Men who live in daily violation of God’s commands, while in health and strength, will, when he afflicts them, pretend to fear and love him. They will then send for his ministers and people, and lament to them the evil of their former conduct; will shed tears over their sins, and promise to amend their lives if God will but spare them, and raise them again. Thus they beget a hope of them in the minds of the pious, and they begin to conclude favourably respecting them. But as soon as they are raised, and their health is renewed, with fresh vigour they return to their former practices again. By afflictions God lays his hand on them as it were on a spring, which obstructs their course for a time; but as soon as he takes his afflictive hand from them, their sins spring up afresh, and run in their former course. This is not a right spirit; where that is found, there is perseverance in the ways of God.

II. There is danger of losing this right spirit mentioned in the text.

David once enjoyed it, but he had lost it, hence he prayed to have it renewed. The danger of losing it may be distinguished into common and extraordinary. Common danger is that which arises from the natural depravity of our hearts. There is nothing in them that is suitable to the growth of such a plant; both the soil and climate are unfavourable to it. God is not in all the thoughts of an unregenerate man. He thinks not of his Maker as he ought. There is no love to God, no delight in God, his people, his ways or his word. Nor has he any confidence in God in any outward changes of circumstances, or threatening appearances in the world. His heart is like a barren soil to all that is good. There is nothing in it that tends to nourish and support this principle of spirituality. It consists of lusts, carnality, aversion from God, and all that is good; that without fresh supplies of grace from God, in this soil it withers and dies. Man's heart is not only an unfavourable soil for its growth, there being nothing in it to support it, but it has almost every thing of a contrary nature which opposes it. An unsanctified mind has in it all the seeds of wicked works, which spring up and impede its growth; yea, entirely destroy it. The love of the world, the love of pleasure, honour, and riches occupy the thoughts and attention, and exclude piety from the mind. The mind possessed by them, through their influence is led to neglect the duties of religion; to be remiss in the discharge of the duties it owes to God, to mankind at large, and particularly to its brethren in Christ. Hence social, public, and private duties become a burden, and by degrees, in the end, are almost completely given up. From

the omission of duties (having lost the savour of religion), he is led by the same influence to the commission of small sins, which bring guilt on his mind, and separate him from God. In this state he is quite unfit for the service of God, and in danger of losing the very spirit of true devotion. The clime we dwell in is also unfavourable to a right spirit. The air of conversation and commerce as breathed by the men of this world, in connexion with their scorching rays of scorn, contempt and persecution, are pernicious to the plant of grace. Their noxious influence, wherever it prevails, destroys in a great measure the vital principle of spirituality, and brings it into a declining state. Thus it frequently happens, the genuineness of our religion is severely tried, and were we left to ourselves without repeated supplies of grace, in the use of the means appointed by God, it would soon wither and fail. The danger of losing a right spirit under these is great, for nature chooses an easy state.

There is also an extraordinary danger.

Such is the time of great temptation, when a man, in a day, an hour, yea even in a minute, does that which spoils his usefulness through life, and renders him afterwards more the object of pity than esteem. But this commonly begins in the mind. There is some mental withdrawment from God. Sin is first conceived in the mind; it is there planned, and afterwards put in practice. This was the case with David, he first lusted in the mind, then planned, and after that executed the plan which led him on from step to step, till he fully executed that diabolical design. In this way sin has always wrought, and still works, beginning in the mind, and ending in external acts of disgrace. We first

cast off (as it were) the fear of God; then withdraw our affections from him, and place them on something below; make that the source of our joy, pursue it without considering the nature of it, and the end to which it leads, till it is too late, and we are made to know its dreadful nature by its effects. Thus there is great danger of imperceptibly losing a right spirit.

III. There is great necessity for its being renewed.

This appears from the directions given in Scripture to that end: hence we read of being daily renewed in our inner man; and our Lord has taught us, that when we ask our daily bread, we should also ask for keeping grace. Hence also are the ordinances and appointments of God's house and word, that by attendance on these, we may be renewed.

It is an unspeakable mercy that these means are provided to renew us; that as we leave God, he does not leave us. It is a cheering and comfortable truth, that where he has begun a good work, he will carry it on; that he will perfect his own work. But it is much to be lamented it is so much abused, though, thanks be to God, it is not the less true.

It is to be feared some have attained tolerably consistent ideas of this truth, who never experienced a true conversion to God. From some severe stings of conscience they felt in times past, they conclude he has begun the good work in them; and adding to this, it is God's work to carry it on, they live contentedly without the use of the means of grace, and in the commission of many secret, and some small external sins, and yet think they are in a safe way to heaven. And though they have now no disposition for the enjoyment of God in his ordinances, yet they think

they shall enjoy him hereafter in heaven. This is a dreadful delusion! Some reasons may be offered to prove the necessity for the renewal of a right spirit within us. Without it we can do no good wherever we go.

And first, we can do no good in our families.

When a person has lost his right spirit he commonly lives in the neglect of his duties, and too often in the commission of some small sins, neither of which seem to affect his conscience, so that religion appears of little consequence in the eyes of them around him. As he has not a savour of religion in his own mind, he cannot communicate it to others. As he has no love to God, no zeal for God, he cannot enkindle the flame of them in others. And it is mostly found whilst a person is in such a state, when he attempts to perform duties, he does it in such a manner which, instead of exciting lively emotions in the minds of others, makes them burdensome, and so become disgustful. Sin unrepented of will spoil our usefulness. Guilt will chain our minds, and keep us from the discharge of what we know to be our duty. In this state we cannot with freedom or pleasure engage in it, and so give it up. Thus it appears we can do no good during this state of mind in our families.

As in our families we can do no good, for the same reasons we can do none in the church. We may take our place among the saints in public worship, and occasionally in their social services, but are perfect novices with respect to the good we do; there being nothing in ourselves, it is impossible we can impart it to others. Admit our moral character in the world stands decently fair, without this right spirit in the church, we are as salt

that has lost its savour, and good for nothing. Too often, where the want of this spirit is experienced, there is something in the moral character unpleasant which causes an indifference between them and their brethren, and prevents their mutual benefit. And when it is not so, the apparent jealousy on one side, and conscious deficiency on the other, prevent an union of souls which is necessary to profit each other. Thus no good can be done in the church, any more than in our families without it. The same may be said of our conduct in the world. In all our conversation and commerce with the men of the world; when we have lost this right spirit, we cannot infuse a savoury idea of piety into them. Whatever opportunities may offer, conscious we do not possess it ourselves, we must leave the world as we found it, without diffusing into it a savour of that which is good.

2d. In this state we can no more get good than do good, which proves the necessity of being renewed. It is essentially necessary we should possess this right spirit, rightly to enjoy what is good in this life. There is no good to be enjoyed in our families without this. As no good can be done without it, so no good can be enjoyed without it in our families. We may turn our attention to the domestic comforts of life, but they are no comforts to us. We may look to our nearest relatives, from whom we naturally look for support, but they are no support to us. We may rove from object to object in our connexions, seeking relief, but all will be in vain. The great defect is in ourselves; wanting the right spirit which gives a relish to our comforts, we want the essential of all.

In consequence of this, instead

of the cheerfulness which infuses a savour into the comforts of social life, and which ought to be seen on our countenances by our domestics, there is nothing but gloom and sullen despair. Nor can any good be obtained in the church whilst this spirit is wanting. Without this we shall soon become remiss in some of our duties, and an omission of duty is a commission of sin. Hence guilt attaches to our minds when we live in the non-observance of God's commands, and sin unrepented of will spoil both our usefulness and comfort in every department here. We may approach to the house of God, may take our seat there, may externally join in the worship performed there, and repeat it again and again, and if no appearance of disquietude be seen in our countenances, guilt will mark us out, guilt will single us out from all around us, and when any thing awful is declared against the sinner, a consciousness of unrepented sin will say to each in this state, "Thou art the man." Such a conviction will oblige us to withdraw with shame and confusion, and tell us we have no right there. And were it not to tell us so, we could not join with the saints in a manner that would do us good. We want the very spirit that will enable us to mingle our souls with them in their devotions, so as to enjoy true fellowship with the household of God. Our passions may in some degree be affected when something of a striking nature is delivered from the pulpit; yet the want of spirituality of mind, and an unction of spirit in the service of God will leave a vacuity in the soul, which nothing beside can fill, or compensate the loss of. Our souls have thus lost the very tone of devotion which is necessary to join in unison with

them in their devotional exercises here below. During this state of mind, we may take the Bible, and turn it here and there—from this to that, but nothing can be found in it that will do us good. Unrepented sin will banish all comforts from our minds. We cannot draw near to a throne of grace, whilst we are thus, with any pleasure; for sin still separates between us and God in every duty.

3d. In this state we are in great danger of falling into great sins. Indifference enervates the mind, and leads us to lay down our guard. Carnality makes us incautious how we mingle with the men of the world, and of the manner we engage in the things of life, till we become regardless of ourselves. Then we are like the inhabitants of a besieged city, who through fatigue, weakness, and sickness, are almost worn out; and are not only unable to repel the attacks of the enemy, but are ready to invite them in, and ready to embrace them. We are directed to resist the devil, and he will flee from us; but thus we invite him to come. This state is awful, as it were, in the extreme. For if we be the children of God, and be thus regardless of the honour of God, he will not care for our honour. If we have no care for ourselves, nor the honour of his cause, he will not care for us. We may depend upon it, if we slight his glory, he will roll us in the mire of reproach, confusion, shame and disgrace.

4th. There can be no comfortable evidence of our being in a safe state. The work is God's; but the evidence must be in ourselves. As has been observed, it is a glorious truth that the work is God's, and that he will carry it on; but he has appointed means to this end, and it is our duty to attend them;

yet some will sit down easy in the almost total neglect of them, and conclude they are safe. They may be in a dull state, but they cannot help it; they can do nothing of themselves, it is the work of God to revive them; he must do all, for they can do nothing. From some conviction they felt ten or twenty years, or more, since, they conclude they were then converted to God, and as they were once converted, God will not leave them, he will yet renew them.

Persuaded of this in their minds, they set themselves contentedly down, and defer attention to it from time to time, till at last we fear they die without it, go down to the pit in an awful state, and their iniquity will be found on their heads at the great day. Is true religion an abiding work? Is it like a well of water springing up to everlasting life? Then it must flow somewhere. Its effects must somewhere be seen. Causes and effects must be united, they must go together. Where true religion is begun, there will be a suitable disposition and conduct. Without them we can have no scriptural evidence of being in a safe state, which is necessary for our comfort here, and a good ground to hope for heaven hereafter.

MR. HINTON IN REPLY TO THE QUERIES
OF MNASON ON THE ADMISSION OF
CHURCH MEMBERS.

To the Editor of the Baptist Magazine.

SIR,

IT is now nearly two years that a discussion has been carried on in your pages, respecting the admission of members into Christian churches. As this argument originated from a passage in the life of my father, it cannot be supposed that I have been an uninterested

reader of it. I am happy that the remark I there made has attracted attention. I wished it to do so; and should have replied to the queries founded upon it, had I been called upon. Mnason, however, requested the opinion of "our elder pastors;" and to them I willingly left the subject. Perhaps Mnason is satisfied; but now the "elder pastors" may be supposed to have done, I beg leave, though unsolicited, to say a few words upon a subject certainly of some interest to me, and, I presume, not to me alone.

I am, &c.

JOHN HOWARD HINTON.

Reading.

THE original passage is as follows:—"It would not be difficult to shew that many evils have arisen, and are continually arising from the existing practice [of requiring candidates to come before the church and relate their religious experience], without any equivalent advantage; and if the churches were more keenly alive, either to the laws of the kingdom of heaven, or to their own interest, little doubt can be entertained but it would be speedily modified. After all, it is a question worthy of consideration, whether the profession of faith ought not rather to be made before the world, and in connexion with the ordinance of baptism."—Life of the late Rev. J. Hinton, p. 204.

Mnason asks, 1, "What are the evils which have [resulted] and do result from the general practice?"

I reply, *first*, That great pain is inflicted on the candidates. As far as I have had an opportunity of observing, the period is almost always contemplated with distressing apprehension. From whence this arises, or with how much justice, is of no consequence: we are now in search of facts—and I be-

lieve it to be a fact, that no situation inspires such painful anticipations, such unconquerable and immitigable distress, as the appearance before the church. The feelings excited in the prospect of baptism, though sometimes a little agitated, are not for a moment to be compared to it. And if this be so, I suppose it is an evil. To deny this would argue a degree of inhumanity of which an old disciple can never be suspected.

Secondly, A mischievous effect is almost inevitably produced on the mind of the candidate. If his devotional feelings are lively, and his tongue at liberty, self-complacency and spiritual pride are almost sure to be generated, and a most unhappy and unprofitable elation of mind, leading to, and perhaps for its cure requiring, many painful and humbling exercises. If, on the other hand, the occasion is characterized by dullness and embarrassment, then follows a degree of depression and despondency, equally unreasonable, more distressing, and scarcely less mischievous. It is quite obvious that the situation of the candidate has a direct tendency to produce these results; and any one by inquiry may satisfy himself of the frequency of their actual occurrence. These, it is presumed, are other evils.

Thirdly, Injudicious statements are sometimes made. It is perfectly manifest that many things may pass within a good man's bosom, which it may be very inexpedient to communicate; and this may be said much more emphatically of the feelings and history of a bad one. Instances accordingly have occurred, in which the candidates, in the simplicity of their hearts, either considering themselves bound to tell every thing, or not knowing what to conceal, have made communications neither

pleasing nor profitable. It may be added, that sometimes even good things have been presented in a mode bordering on the ludicrous. When it is recollected, how indiscriminately persons of all kinds are constrained to relate their experience, these things will excite no astonishment; but the facts must be added to the list of evils chargeable on the system which gives birth to them.

Fourthly, Materials are provided for equally injudicious and mischievous conversation. In part, doubtless, the hearers of the relation glorify God; but it is quite certain, that much of the eagerness manifested on these occasions is mere curiosity, and that much religious gossip arises out of its gratification. What is told to the church, in all its most piquant portions, is quickly communicated to the world, while the candidates themselves are often reached by observations of no profitable tendency, but adapted rather to generate mischiefs, or aggravate those they already suffer.—This also is an evil.

Fifthly, Persons are actually prevented from offering themselves for church-fellowship. Instances of this kind are by no means rare; and a very pointed one is noticed in the correspondence of the late Jane Taylor, Memoir, vol. ii. p. 249. This would be nothing, were it only on the irreligious such an effect was produced; but it is notoriously otherwise, and the influence is found to operate most powerfully on persons in all respects adapted to become most highly ornamental and beneficial to our churches. This is surely a point in which our practice bears directly against our interest.

Sixthly, It habituates the members of a church to a disregard of the comfort of their brethren. It

is a case in which no consideration at all is shown to the candidate's feelings; but, however it may be known, that distress and agitation are felt, it is sternly exacted of them to go through the whole process of examination and suspense. This is a most unkind and unamiable spirit; but it is the spirit which this system generates and cherishes.

Seventhly, It fosters in professors an inquisitorial and tyrannical spirit. It is a transaction in which they sit in judgment, not upon the general character of the candidate, but upon his particular experience; not according to our Lord's maxim, "By their fruits ye shall know them," which is sufficient for the former, but by demanding a disclosure of the secrets of the heart. That this may be gratifying to some professors, I do not doubt, as it is to some anatomists to dissect animals alive; but it is a spirit of cruel and tyrannical usurpation, the fostering of which is another evil chargeable upon the system.

Lastly, It sanctions and perpetuates the habit of disregarding important principles. It is a demand avowedly made from expediency, and not from authority; yet it is made imperatively, just as though it had the authority of Christ himself. Thus, what we build up with one hand, we throw down with the other. We cry out against the decrees by which some persons would bind us, just to bind others by decrees of our own. This practical disregard of fundamental principles is an evil of no equivocal character. It is the germ of great mischiefs, and need only be as active in its operation as it is evil in its nature, speedily to produce them.

This enumeration of evils resulting from the general practice, I

submit to the consideration of Mnason and your readers. I am quite aware that it does not close the argument, but it is an answer to his first question. I will reply to the next hereafter.

(To be continued.)

* * We consider it necessary to say, that we do not admit the correctness of the above statements, as applicable to our churches in general. A reply will probably appear in some subsequent number, when our readers will judge for themselves. Ed.

ORIGINAL LETTERS FROM DR. DODD-
DRIDGE TO DR. CLARKE, OF ST.
ALBANS.

No. IV.

Northampton, Jan. 1, 1736-7.

REV. AND DEAR SIR,

I KNOW no system of algebra which I should so soon recommend to you as Jones's, if you had any body to explain it to you: without such assistance I cannot advise to it. I shall beg the favour of you to peruse something of that kind which I have drawn up, and to excuse its being much plainer than your genius would need. I will quickly send it, if I can procure a corrected copy: else it will only entangle you, and I shall beg your patience till this class have gone through it, and I will bring the original, which though dirty, is correct.

I have not time, Sir, to send you the story of the late riot at Brixworth at large; the sum is this:—On the 21st of October, William Beck, a poor, but very honest shoemaker there, had procured Mr. Darracott, one of my pupils, to come over to repeat a sermon. Before the congregation was come together, some of the baser sort, animated by the steward of a lady

of note in the town, attempted to disturb them by throwing stones through the glass window, and huzzaing at the door. The master of the house going out to quiet them, was affronted and assaulted, had a gun presented to his breast, and was driven in for shelter; but he and Mr. Darracott ventured to the constables, who were at the George Inn, at a court leet. They asked help, in vain; were forcibly driven out of the house, and pelted with dirt, stones and sticks, in their return, as they had been when they went. Afterwards, Mr. Darracott being conveyed away from a house where he was demanded, as they said, that they might be the death of him; they seized Beck, almost smothered him in the mud, drew him through a horse-pond, and at last tore the coat from his back. Then he escaped into the house, and was two hours afterwards guarded home by constables.

They came over to me the next day; our justices granted a warrant, by virtue of which, four of the chief offenders were carried before Mr. Hughes, a Tory justice in the neighbourhood, who is the fittest man I know in the world to act Jeffries's part a second time, if a proper occasion offered. He treated Beck as if he had been a felon, laid all the blame on him, declared it was impudence to call these things an assault, forced him, by threats of imprisonment, to subscribe a very defective information against many articles of which he protested, and at last allowed him two shillings damages; besides, two more to mend his windows, and two for the warrant.

On this, Sir, I wrote to Sir Thomas Abney, who moved the King's Bench, and, by proper steps, procured rules of court on full affidavits against nine of the

rioters and Mr. Wyckes. They are preparing for a defence. All the Tory gentlemen join in this scandalous cause, and trusting to a Tory sheriff, conclude, that against the strongest evidence, they shall get a verdict from a Tory jury, as the cause is to be tried in the country; and I much fear they will succeed.

The Duke of Montague, Sir, is our Custos Rotulorum; if you can any way make any interest to him to procure the nomination of Sir John Robinson for our High Sheriff, all is well; if that be not gained we shall be in great danger, and shall be more insulted, than if we had made no opposition. I am just going to write to Mr. Jacobs (who very kindly embarked in this cause) about this affair, and must add, that the multitude of letters I have been obliged to write, besides several days spent in journies, the examination of witnesses, &c. &c. hath made me so very rude and ungrateful as I have been in answering your letter no sooner, for which I heartily beg your pardon.

Since the death of my dear girl, which shocked me beyond any thing I ever met with, and which leaves a deep wound in my heart, a scene has opened which alone would almost have broke it; I mean the infamy which is fallen on Lady Russell's character, and too well deserved. My loss of above 130*l*. I esteem as nothing compared with what I suffer as a friend, a Christian, and a Dissenter. I am not without my apprehensions of another calamity arising from a law-suit, in which some minors are engaged, into whose hands, part of my wife's fortune, which was out on bond, will fall. But after such rich experience of the care of Divine Providence as I had, when you, Sir, were raised up to be a father to me, I bless God I am

not sunk so low as to entertain any suspicion as to the provision to be made for me and mine. I hope my eyes are directed to a much surer and more important inheritance, and I am contented to be led to it, in the way my heavenly Father shall choose.—I am, Rev. and dear Sir, your most obliged and affectionate humble servant,

P. DODDRIDGE.

P. S.—If your Society have not read *Law on Christian Perfection*, and his *Call to a Devout Life*, I presume to recommend them as books which contain much of the primitive piety; though that also had in pretty early days, some excess of rigour.

REMARKS ON THE “DECLARATION OF THE ARCHBISHOPS AND BISHOPS OF THE ROMAN CATHOLIC CHURCH IN IRELAND.”

MR. EDITOR,

THE speciousness of the articles of this “Declaration,” published in your last number, p. 236, is likely to impose upon those of your readers who are not well acquainted with the history of the Roman Catholic Church; and with the *Proteus* forms, and *chameleon* hues, which it has at different times assumed. Even to seem to intimate, that thirty Reverend and Right Reverend Divines would unite to impose upon their “Protestant fellow-subjects,” is an apparently invidious undertaking; and yet the old proverb holds true, that “actions speak louder than words;” and I hesitate not to assert, that the *history* of Popery in Europe, from the time of *Charlemagne*, to the present day, would furnish facts to disprove all the assertions contained in this lamb-like Declaration!

The reader is requested to read

the following remarks with the last number in his hands.

Art. I. I appeal to the history of Popery, in our own country, from the time of Austin to the Reformation, and ask whether "the happiness of mankind" was promoted by Popery? Suppose this question was put to the inhabitants of Piedmont: the answer would be, "the tender mercies" of governments under the protecting influence of Popery, as well Republics as Monarchies, "have been cruelty." Has the *happiness* of Ireland been promoted by it?

Art. II. By "*authentic and approved translations of the Holy Scriptures with explanatory notes;*" are meant the Popish Versions, to the exclusion of the Protestant Scriptures: which are *not*, of course, *authentic*! The Catholics of Ireland are not *permitted* to read any others; nor do their Clergy read, "in their *canonical office*," in the "*vernacular tongue*;" but in *Latin*, which the people do not understand. That your readers may form some idea of their *authentic and approved* Holy Scriptures, the following *explanatory* note may be consulted: Rev. xvii. 6. (*drunken of the blood.*) "The Protestants foolishly expound it of Rome, for that they *put heretics to death*, and allow of their punishment in other countries: but their blood is not called the blood of *saints*, no more than the blood of thieves, man-killers, and other malefactors!"

Art. III. The manner in which the wonderful miracles were published and attested, recently wrought in Ireland by the efficacy of Prince Hohenloe's prayers, proves that the Roman Catholics believe that the power of working miracles has not been withdrawn from the Church! Whether to believe this is "a term of Catholic commu-

nion," or not, it is certainly a proof of their extreme credulity; and we ought to be thankful that they have not the power to make their Protestant fellow-subjects believe it too!

Art. IV. They "revere the Blessed Virgin and the Saints, and piously invoke their intercession;" but they "are far from honouring them with Divine worship"! O no:—this would be to incur "the guilt of idolatry!" Let the 20th Article of the Creed of Pope Pius IV. settle this matter.—"Likewise, that the saints, rejoicing with Christ, are to be honoured and *invoked*; that they offer prayers to God for us, and that their relics are to be venerated." Can any creature be *invoked* as a mediator with God, and the person thus praying not be guilty of idolatry? Is not this a plain breach of the first commandment, "Thou shalt have no other Gods before me?"

Art. V. That they do not only "*respect* the images of Christ and his Saints," but also believe they are *endowed with efficacy*, "intrinsic or otherwise," is evident from the 21st Article of the same Creed. "I most firmly assert, that the images of Christ, and of the Mother of God, ever a Virgin, and also of the other saints, are to be had and retained, and *that due honour and veneration are to be given them!*" That the "faithful" Papists in general ascribe to the "Virgin" *divine virtue*, not to say *divine* authority, is a matter of notoriety. When did "their Bishops correct the abuse, and rectify their misapprehensions?"

Art. VI. It is asserted that the Roman Catholics "receive, and respect, in common with all Christians, the entire of the ten commandments, as they are found in Exodus and Deuteronomy." That they sometimes print them in a

mutilated form, is, however, evident from Butler's Catechism, 8th edition, printed in Dublin in 1811, and sanctioned by four Roman Catholic Archbishops: there they stand literally as follows:

"1. I am the Lord thy God; thou shalt have no strange Gods before me.

"2. Thou shalt not take the name of the Lord thy God in vain.

"3. Remember that thou keep holy the Sabbath day.

"4. Honour thy father and thy mother.

"5. Thou shalt not kill.

"6. Thou shalt not commit adultery.

"7. Thou shalt not steal.

"8. Thou shalt not bear false witness against thy neighbour.

"9. Thou shalt not covet thy neighbour's wife.

"10. Thou shalt not covet thy neighbour's goods."

It required some effrontery for the present Archbishops and Bishops so flatly to contradict their brethren in 1811. What is become of the *second* commandment as found in Exodus and Deuteronomy? This was not to be tolerated in this Roman Catholic Catechism; because it says, "Thou shalt not make unto thee any graven image?" Exod. xx. 3—6.

It may be observed, by the way, that Butler's Catechism is almost exclusively circulated in *Ireland*, a copy being rarely to be met with in this country. The Catechisms sold in England have the first two commandments printed together as one, according to the Popish arrangement. Query—why is *Ireland* supplied with a mutilated decalogue—and a contrary course pursued in England?

Art. VII. That out of the Popish Church there is no salvation, they assert. So says the Creed of Pope Pius IV. "This true Catholic

Church, out of which none can be saved, which I now fully profess and truly hold." We thank them for leaving us *heretics* "to the righteous judgment of a merciful God," we greatly prefer this to falling into the hands of men, whose forefathers have often "compelled" heretics "to come into" their church for salvation, by means, the use of which we should not greatly approve.

Art. VIII. Their intimating that all Christians "who admit the divinity of the Son of God," avow similar principles as their doctrine of *transubstantiation*, is a gratuitous and absurd assertion, without the least shadow of proof. The following is their belief, as given in the 17th Article of the above Creed:—"I profess likewise that in the Mass is offered to God a true, proper, and propitiatory sacrifice, for the living and the dead; and that in the most holy sacrament of the Eucharist, there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation: under either kind alone, Christ whole and entire is received." Thus the Priests *create* their god, and the people *eat* him!

It would be very easy to show, that Article IX. relating to the assumed power of Pope and Priests to forgive sins, and to grant indulgences, is drawn up in the same cautious and insidious manner. Article X. in regard to its being the duty of a confessor "not to violate the secrets of auricular confession," admits in effect, that if treasonable designs were to be thus revealed, the Priest could not

“by any [civil] power on earth,” never changed their faith from him.”
 be required to disclose it, whatever We have good reasons for concluding that “POPERY IS ALWAYS
 consequences might result from it, THE SAME.” A Roman Catholic
 to the injury of the community. Barrister, Mr. F. Plowden, has
 said very correctly:—“If any one
 I intentionally avoid making any says—that modern Roman Catholics
 strictures upon the subsequent —differ in one *iota* from their an-
 Articles, because they relate to cestors, he either deceives himself,
 political considerations. Their or wishes to deceive others.”
 concluding remark in the quotation
 from the Popish Apocryphal book
 of Tobit is remarkably appropriate
 as a description of “those that

London, May 7, 1826. I.

POETRY.

Extracted from the Missionary's Memorial, by Bernard Barton.

From Christian lands the champions have gone forth,
 Wherever heathen tribes are wrapp'd in shade,
 Eastward, and westward, to the south, and north,
 On deeds of high emprise, and everlasting worth.

Not to lay waste and ravage with the sword,
 Not to defraud, to pillage, or enslave;
 But to declare that meek and lowly Lord,
 Who died upon the Cross mankind to save;
 Who conquer'd death, who triumph'd o'er the grave,
 And from its depths ascending up on high,
 His life, his spirit, and example gave,
 That those who look to Him with stedfast eye,
 From Him may learn to live, for Him may dare to die!

Be it not said He liv'd, died, rose in vain!
 Be it not said, the faith He meekly taught
 Must our peculiar privilege remain,
 And be for us, alone, with blessings fraught:
 His blood, out-pour'd for ALL, for ALL hath bought
 That gift of grace his word alone can give;
 His death salvation unto ALL hath brought,
 Who willingly the light of life receive,
 And, turning to its beams, believe, obey, and live!

Exclaim not with the weak in faith of yore,
 Who, even when their Lord himself was by,
 Doubted, and reason'd—“yet a few months more
 And then perchance the harvest draweth nigh.”
 Look on the field of toil with faith's keen eye,
 Behold it for the promis'd harvest white;—
 Are faithful labourers few?—in spirit cry
 Unto the Lord of harvest, in His might
 To send His servants forth who in His work delight.

ETERNAL GOD! the work is Thine alone,
 The power, the glory;—in Thy way and will
 Yet more and more conspicuously make known
 Glad tidings of salvation, and fulfil
 The triumph of THY SON! in darkness still
 Vast tracts of earth, and countless tribes are found;
 Oh! send forth gospel light from Calv'ry's hill
 To millions yet in heathen bondage bound,
 And bid remotest earth a Saviour's praise resound.

REVIEW.

The Christian Hearer. By the Rev. Edw. Bickersteth. 12mo. boards. Price 5s.

THE present volume was evidently composed with a desire to benefit those who neglect to attend, and fail to profit by the ministry of the Gospel, by exciting to better habits in reference to this ordinance of God. The attainment of such an object is not of mean importance, and we think it is quite necessary, at this period, to endeavour to effect it. We are happy to know that a vast number in this land honour the ministry of the sacred word: but we also fear that it is not an insignificant number who seldom hear the gospel; and, while some evidently profit by attendance on the Christian ministry, there is too much evidence that the majority are not so improved.

Such a work, therefore, as Mr. Bickersteth proposed to write, is quite necessary in this country, and in these times.—In faithfully communicating our views of the volume before us, we cannot but recommend the spirit of piety that generally pervades it, and the urgent manner in which attention to the best interests of our souls is recommended: but we regret being obliged to say, that we have found in this work more than an ordinary quantity of sectarian prejudice. With so much gold we have not often found such an amount of dross: and, unless we had seen the evidences of this hateful bigotry existing, with proofs of pious feeling, we could not have thought that any human establishment of religion, except the papal, could have exerted on a holy heart an influence so truly pernicious. We meet with this antichristian regard to a party, producing injustice to others, very early in our author's preface, and it often appears in, and disgraces other parts of his book. If his church is not regarded, and her services attended, little account is taken of the tens of

thousands who scripturally adore the Lord of all in the dissenting places of worship. If directions are given relative to attending the house of God, you are sure to be directed to an episcopal church: and the advices are given just as if it would be wise to avoid all the conventicles in the land.—And this minister of a lordly sect, if we understand him, would rather we all attended its churches, even when the minister is an unconverted man, and an incompetent instructor, than be guilty of hearing the pure Gospel, and engaging in the divine worship with the nonconformists. These are grave charges, and we regret that the work before us justifies them. He quotes, in his preface, and with manifest approbation, from a pamphlet of Dr. Yates, a passage which laments the evils that are resulting from the want of church-room, and acquaintance with parish ministers, just as if the numerous dissenting places of worship in the metropolis, and the vast number of them in the land, did next to nothing toward supplying the means of grace to the population; when the truth is, they are doing more for the good of the nation, the salvation of souls, and the honour of God, than all the parish churches in the land. Such, however, is our full conviction: and this we have not needlessly stated; since it is expressed in just opposition to the erroneous tendency of the statements in the work under present notice.

Again, in page 331, persons are urged to attend the house of God, and the objection that may be founded on a want of room is met; when no reference is made but to the churches of our author's party. He intimates that these are not ordinarily crowded, and assures us that more churches would be built if such were the state of things: but we have no glances at any other places of worship. The perishing soul, should he not be able to attend the episcopal edifice,

must not, it seems, enter a meeting-house.—This writer, certainly, not only fails to exhort him to do so, when he cannot be accommodated at church, but leaves him to infer that he should scarcely, in any case, dare to worship with us unhappy Dissenters. He must go to the services of the endowed church, if it be possible, and no exception is made, when the minister is not evangelical in doctrine, nor holy in his conduct. Yet, with peculiar inconsistency, our author contends, in not a few parts of his treatise, that the true ministers of the Gospel are men who have believed the truth, and who live devoted to the service of God.—Are not those then mere pretenders, who are living in sin and unbelief? And should not we absent ourselves from the ministry of such enemies of God! And can that be a scriptural church which cherishes such unsuitable, and injurious teachers? And is not that author deserving of the heaviest censure, who overlooks able, and zealous, and holy ministers of communions different from his own, while he, without any exception, directs us to attend that worship, in conducting which unconverted ministers are mostly employed?

In page 117, the objection to the national establishment, taken from the unfaithfulness of its ministers, is noticed in a very unsatisfactory manner. We are not once told to find a faithful preacher in any other communion, but very gravely informed, that “the mal-administration of an institution by no means proves that the institution is wrong.” No; but this want of fidelity is so far wrong, according to this writer’s showing, in another place, that no good can be expected from such ministers; and we should think they ought not to be attended. The statement is: “little or nothing, and in some cases worse than nothing, as it regards spiritual benefit, results from the words of men who occupy the pulpit, without declaring, or without feeling, themselves, the great truths of Christianity.” As to the silly reason for still keeping to the parish church, which states that you

have the Scriptures read, and good prayers used, it is only needful to reply, and you have both these good things among nonconformists, and may find scriptural, eloquent, and actually useful preaching in addition. Why then are we to attend the churches of our author’s party, when we have not a holy minister? But we have neither room, nor inclination to notice all the inconsistencies into which the bigotry of our author has betrayed him.

Certainly there are parts of this volume which deserve attention, but we cannot generally commend it: and a work well answering to the title of this, and not disfigured by sectarianism, we shall be happy to peruse and recommend.

Vindiciæ Ecclesiæ Anglicanæ. Letters to Charles Butler, Esq., comprising Essays on the Romish Religion, and vindicating the “Book of the Church.” By Robert Southey, Esq. LL.D. Poet Laureate, &c. &c. 8vo. pp. xxvi. 526. Price 15s.

THE “Book of the Church,” has been a far more useful work than we expected it would have been. Its faults are great, very great; and no excuse can be made for the bigotry, the partiality, the uncharitableness with which it abounds. But it has proved the means of exciting a most important controversy, and of reviving discussions which the state of the times imperatively called for. In this we heartily rejoice; and we hope that those able writers who have taken up the pen on this occasion, will watchfully observe the movements of the enemy, and be ready to repel his assaults, of whatsoever kind they may be. All right-minded Protestants will wish them “God speed.”

Soon after the appearance of the “Book of the Church,” came forth Mr. Butler, the smooth-tongued, the plausible advocate of Popery. The “Book of the Roman Catholic Church” displays great skill and dexterity in varnishing over a bad cause, and is well fitted to deceive the unwary: there is such a show of candour and ingenuousness, and

the historical part of the work is so artfully put together, though with egregious partiality and unfairness, that a person unpractised in the Popish controversy, would be ready to imagine he had been altogether mistaken in denouncing the Romish system as anti-christian and idolatrous. It was necessary that Mr. Butler's work should be answered; and truly he has no cause to complain of being neglected. We have now on the table a list of *thirteen* publications on this subject, recently issued; of these, Dr. Southey's volume is by far the most interesting and valuable.

We have here, in the form of Letters, a series of Essays on the peculiarities of the Roman Catholic System. The subjects chiefly discussed are—Romish Miracles—the celibacy of the Clergy—and the honour paid to the Virgin Mary and the Saints—together with numerous incidental references to the other points of difference between Papists and Protestants. Mr. Butler's mis-statements of history are corrected, his fallacious reasonings exposed, and his representations of the Roman Catholic System examined and shown to be far, very far from truth. Dr. Southey's assertions are every where supported by the highest authorities, which he carefully quotes and refers to; and he has enlivened the discussion by the introduction of so many curious facts, drawn from ecclesiastical historians, illustrative of the true spirit of the Papal System, that it is impossible to peruse the volume without deep interest. There is, besides, a most appropriate facetiousness in the style and manner, which renders the book as entertaining as it is instructive. The following extract will furnish a fair specimen:—

“No man that ever wore a cowl could swallow camels more easily than the Spanish Benedictine Antonio de Yepes: an elephant, with a castle on his back, would not have choked him: yet he strains at a gnat sometimes; and, when relating how the verse for Bede's epitaph was completed by an invisible hand, boldly professes his incredulity, and delivers a grave opinion that it was a stratagem of the devil's to invent such tales, and insert them in the lives of

the saints. The motive which he imputes to Satan for this refined policy is, that men of learning might disdain to read such lives, or to employ themselves in writing sacred biography. Did this erudite and sagacious Benedictine overlook the necessary inference, that if such fables were inspired by the father of lies, Monks, Prelates, and Popes, Doctors and Fathers of the Church, and even Saints themselves were his instruments for publishing them? Nevertheless, well as it would suit my argument to take up this opinion, and press the legitimate consequence, the devil must, I think, be acquitted of all share in inventing any of the numerous tales in which he bears a part. The well-known story of the pious painter (which is as authentic as any other of this class, and as gravely recorded for an edifying fact) represents him as warmly resenting any thing that tended to disparage him in public opinion. He could not even bear to have his likeness unfavourably painted; and as no tribunal would award him damages when he had been thus caricatured, was at such pains to revenge himself, that some extraordinary miracles were worked to disappoint him. If then the prince of darkness be so tenacious in matters merely relating to his personal appearance, how could the good Benedictine imagine that he (who ‘is a gentleman’) would compose libels upon himself, which tended to render him despised and ridiculous, as well as odious? Would he have represented himself as despised and insulted by every Saint in the Calendar—holding a candle for St. Dominic (for example) in the shape of a monkey, and compelled to hold it till it was burnt to the last snuff in his paw?—plucked by him, in the shape of a sparrow?—fastened in the shape of a flea to the book, which the same great wonder-worker was reading, and not allowed to skip farther than from one page to another, as the Saint turned over the leaves; for Dominic, instead of cracking him, was contented with making him serve as a marker through the volume?—beaten, trampled on, pulled by the nose, soused with holy water?—exhibited by S. Opportuna to all her nuns like a wild beast in a cage?—outraged, taunted, and put to shame in all imaginable ways? The part which is assigned to the devil in books of hagiography, is that of the clown in the pantomime; and Grimaldi would have represented him more to the life than Fuseli or Sir Thomas Lawrence have done.” pp. 268—271.

Dr. Southey is profoundly learned in ecclesiastical history and monastic lore—of which this volume furnishes abundant proof. We are informed, on good

authority, that he has been engaged for many years in collecting materials for an extensive work on the Popish controversy. We sincerely hope that he will live to complete his design. And we cordially recommend the present publication to all our readers, who are desirous of attaining an accurate and comprehensive knowledge of this very important subject.

The Antinomian Reclaimed: A Series of Dialogues. By William Giles. London. Wightman and Cramp. 12mo. pp. 99. boards, 2s.

"THE Antinomian Reclaimed!" said a person, on reading the title of this work; "surely this must be a work of *fiction*, and not of *fact*! who ever knew an Antinomian reclaimed?"—We are not aware, whether the worthy author could produce any *identical* person who has used the language here put into the mouth of a Christian, under the full influence of the Antinomian heresy; but we are quite certain that he has represented that system correctly, and in the style both of the *Gospel Tracts*, and of the irreverent and arrogant conversation of these "heady" and "high-minded" professors.

The line of argument which the author has pursued, for the purpose of exposing the unscriptural principles of this awful, and we fear, widely spreading heresy, has introduced the doctrines of rich and sovereign grace, reigning through righteousness, in the salvation of a sinner, in warm and glowing terms; while he clearly proves, that in their practical application by the sacred writers, and in their experimental effects upon the renewed mind of a believer in Christ, they will necessarily produce that "holiness, without which no man can see the Lord."

We should like to extract many parts of this convincing reasoning, had we room: the following anecdote, which the author relates as a fact, will speak loudly, as exposing the genuine demoralising tendency of Antinomianism.

"A young lady, of high family, was called by grace under the ministry of a pious clergyman of the church of England. The change upon her heart soon became visible. In every good work she was actively engaged. Bible Societies, Missionary Societies, visiting and relieving the sick, teaching a large Sunday school, which her exertions had raised, constituted her constant employment. The floating money she possessed, which had before this been appropriated to dress and worldly amusements, was now consecrated to God, and devoted to carry forward the objects her piety had formed. She was humble, zealous, and modest, and lived the admiration of all who knew her. Her religious views were strictly Calvinistic; Henry and Scott were her favourite commentators, and the Bible her constant companion: in every part of biblical knowledge she made considerable progress. But mark, my dear Theodoron, the rapid and deadly effects of error on her mind! Some clergymen, for whom she possessed a high esteem, and to whom she looked with implicit confidence, ran from one error unto another; and she as implicitly followed them, and soon became entirely imbued with the Antinomian leaven. Her spirituality of mind, tenderness of conscience, and every truly pious feeling, rapidly declined; and her exertions to promote the cause of God, and the welfare of her fellow-creatures, gradually declined also. No books could she read, but such as were of the Antinomian cast; and no preachers could she hear, either of the Established Church, or Dissenters, but those of the strongest Antinomian sentiments. In this state she called on a Dissenting Minister, for whom, in her better days, she had felt a great veneration. He affectionately enquired after the state of her mind, and what were the advantages she had derived from the sentiments she had embraced. She replied, with all the confidence and positiveness that conceit could inspire, 'That she was as safe, as to her eternal state, as a saint in heaven.' 'But,' said he, 'Madam, do you feel yourself as happy and as spiritual in your devotional exercises, as you used to do?' She replied, 'I have learned to live without them.'—'But do you not pray in your closet?' 'Pray!' said she, 'What can I pray for?' Shocked at her reply, he rejoined, 'Do you not pray to be favoured with a sense of pardoning mercy, and for grace to resist sin?' 'Such prayers,' answered she, 'in my views, would be perfectly absurd; for my sins were imputed to Christ, and pardoned from all eternity; and as to my being kept from sin, I am sure God never designed that I should. I am complete in Christ, and there I rest: all is finished.' Every argument urged, elicited

similar replies. She proceeded in this course, from bad to worse, and retaining her creed, plunged again into the gaieties of the world. In this state of *professing* religion, *without* religion, she remained for some years, until God laid her on a bed of severe affliction. Light broke in again upon her mind; she saw she was destitute of every pious feeling; the errors of her creed appeared in all their fallacy, nor could she from it derive a ray of hope, nor discover one scriptural evidence of her interest in Christ. The injury she had done to others by the dissemination of error, the prejudice that had been excited by her conduct against religion, both in the members of her family, and others, bore with terrific weight upon her conscience. But the Lord spared her life, and has mercifully delivered her from the appalling delusion. In this state, she wrote a most affecting penitential letter to the Minister already referred to, saying, she could never forgive herself for the reproach she had brought on Christ, and his cause; candidly acknowledging, that the sentiments she had imbibed had destroyed all sense of moral obligation in her mind; and had deprived her of all holy, spiritual enjoyment in religion."

We give another extract, consisting of the confession of the *reclaimed* Antinomian!

"My brother, I believe my error to have been my sin. I first stumbled at the law being a rule of life to believers; and from this, I soon rejected it from my creed. Into this error an inexperienced Christian is easily led, on the ground that the contrary opinion militates against salvation by grace: and having imbibed this error, he soon concludes that practical preaching, and preaching the gospel, are in opposition to each other, and then his next step is, to consider all the faithful ministers of Christ, who declare the whole counsel of God, either to be in an unconverted state, or to be but babes in knowledge. And the bold, positive, and dogmatical preacher, who is always preaching abstract doctrines, or rather technical words concerning them, he conceives, without doubt, to be under superior illumination. In this delusion he is confirmed by the flattery lavished on him for his great attainments by ministers, and brethren of the same persuasion. Alas! it was in this way I was carried on from bad to worse. I have been the eulogist of those who are deceiving souls, and a calumniator of the faithful ministers of Christ. The preachers I admired, never in any instance enforced one solitary christian duty, and fearlessly affirmed, that to do so, was no part of their

commission. May the Holy Spirit open their eyes, as I trust he has mine! The delusion is awful, on the part of the hearers, but it must be doubly so on the part of those by whom they are deceived. I adore the grace of my gracious Lord, who hath thus borne with me. 'Oh! Lord, let my heart, be found in thy statutes, that I be not ashamed. Open thou my eyes, that I may behold wondrous things in thy law;' in every part of thy revealed mind and will."

It is hardly necessary for us to add, that we most warmly recommend this little work, as providing an *antidote* to the *poison* which is circulating in what are mis-called "Gospel Tracts!"

The Cottage Bible and Family Expositor; containing the authorized translation of the Old and New Testament, with practical reflections, and short Explanatory Notes, calculated to elucidate difficult and obscure passages. By Thomas Williams. In two volumes.

A BOOK often presents itself before us, as too many of our race have done, with very lofty pretensions, which better acquaintance proves have nothing to sustain them. But we are not so unhappy as never to meet with a human being, or a human writing, which wears a modest, and unpretending face; while, in the book and the person, there is much of the most valuable information. The human part of the work before us we may venture to appreciate, and we say it could scarcely have had a less pretending title page: nor, for its price and magnitude, have contained more rich and useful matter. While we have cause enough to complain in reference to some comments on the sacred books, that their authors take more pains to establish their own notions, than to give the exact sense of the divine word; the work before us labours only to assist in obtaining the import of what we have received from heaven—nor do we think we shall be justly charged with error if we aver, that some Expositions of Scripture contain much matter that can serve for little beside being evidence of the labour, or learning, of those who wrote them: while the notes and com-

mentary of Mr. Williams are very short, truly relevant, and generally sufficient for all the ends proposed by such a work as he has produced. There is not a minister of the Gospel on earth who may not peruse it with advantage; nor a family that can obtain it which should neglect its purchase.

Osric, a Missionary Tale; with the Garden, and other Poems. By Charlotte Elizabeth. Second edition.

THIS is real poetry: and it is employed to communicate religious truth, and recommend the exercise of the best dispositions, and the practice of all holy duties. No style, in poetry or prose, was ever more easy; some descriptions are very beautiful; and no one can begin without finishing the perusal of this volume.

We will enable the reader to judge for himself, by transcribing a fair specimen of the excellent work before us. Many passages are more beautiful than that we shall select, but we give it as a sample of what the book generally is, both in talent and tendency.

In vain the page of wisdom courts thine eyes—
Though always learning, thou art never wise.
While all is changing, waning, dying round,
Thou dream'st some favoured spot may yet be
found,

Where cloudless suns on flowers unfading
shine,

To form a perfect lot, and that be thine.

Welcome each vision folly can pourtray,

So it beguile thee of the passing day,

Hide from thy guilty sight the threatening
rod,

And drown that awful cry, "Prepare to
meet thy God!"

A Voyage to Immanuel's Land, in the Ship Hopewell; with an account of many remarkable deliverances from danger; a description of the Countries visited, their Laws, Manners, and Habits; and a statement and view of the advantages of the Celestial Country.

BECAUSE Jesus Christ, for special and wise reasons, was pleased to employ allegorical representations, it does by no means follow that this is the best

method for us now to use, when we wish to instruct mankind. The Pilgrim's Progress is a wonderful production, and does certainly convey most important sentiments; but we fear that the ingenious fictions in that admired work are oftener attended to, and consequently remembered, than the just representations of Christian doctrine, and experience, with which the volume abounds. And our opinion of the greater part of modern fictions is, that they do far more harm than good. Those who desire to know the way of God, do not want the aid of fiction to charm them into attention: and all who do not hunger for saving knowledge will gather the flowers of fancy, and place them in their bosom, while the fruit on which their souls might live is neglected. Accurate and eloquent representations of truth, with a sparing use of comparisons adapted to illustrate what it is intended to convey, are much, in our judgment, to be preferred to all the fictions which writers have ever employed. The work now before us is, however, on many accounts a respectable production. It is ingenious, and not difficult to understand: while it suggests much necessary caution, appropriate advice; and ground of encouragement, in the voyage to heaven.

Those who begin to read it will proceed to the end of the volume: and, if they are willing to learn what is good, will be more holy, and have greater comfort when they have terminated than they had when they commenced their work.

Short Sermons intended for Families and Villages. By Reynold Hogg, Kimbolton. Two volumes.

HE who expects to find luminous arrangement, strong reasoning, originality of thought, elegance of expression, or powerful eloquence in these discourses, will be disappointed. But, if he is to be satisfied with sound theology, with evidences of pious feeling, and with useful statements, he will not deem the time lost which he employs in perusing the volumes before us.

LITERARY RECORD.

New Publications.

1. *The Mystery and rectitude of the Divine Dispensations. A Sermon, occasioned by the death of Mr. Lauriston Winterbotham, who departed this life, March 27, 1826, in the twenty-fourth year of his age. Preached at Cheltenham. By Jenkin Thomas. Price 1s.* We sincerely sympathize with our respected friend, Mr. Winterbotham, the death of whose son occasioned the discourse that now lies before us. The feelings of a bereaved parent must always be acute; but especially so, when, as in the present instance, it pleases God to remove from the scene of action and usefulness, one whose varied and substantial excellence had won universal esteem, and on whom the church was wont to look with delightful anticipations of a long and fruitful life. "Clouds and darkness are round about Him."

The Sermon is very appropriate to the occasion, and contains truths and reflections, if not new or original, yet well adapted to edification. Some, perhaps, may think that it displays less fervour than might have been expected from Mr. Thomas; and some may doubt whether it will attain more than the ephemeral existence usually allotted to this class of literary productions; but all must confess that it is ever profitable to contemplate "the mystery and rectitude of the Divine Dispensations," particularly on the occurrence of such events as that which occasioned this discourse.

2. *Sir Richard Hill's Deep Things of God; or Milk and Strong Meat for Babes, Young Men, and Fathers in Christ, particularly suited to such as know the Plague of their own Hearts. A New Edition, with recommendation by the Rev. John Rees, Minister of Crown-street Chapel, London. 12mo. Price 3s. boards.*

3. *Select Bible Anecdotes, Historical and Biographical, interspersed with Occasional Remarks. By George Betts. 2 vols. Baynes and Son.* The first volume of these anecdotes was published four years since, and from its acceptableness to the religious public, the author has now ventured on another volume. This last is of equal value with the first: they both afford proof of extensive reading and judicious selection. We advise the author, should he have encouragement to publish a second edition of his work, that he give his authorities, and be sure that he employ a Printer whose types are not worn out; who will pledge himself to use ink that shall make it legible, and that the pressman

shall have sufficient strength and industry to perform his labour: we mean to say, that the last volume is most wretchedly printed!

4. (1.) *The Bible Catechism, arranged in forty divisions; all the Answers to the Questions being in the exact words of Scripture. By V. F. Lloyd. Third Edition. 18mo. bds. 1s. 6d.* (2.) *A Scripture Catechism, historical, doctrinal, and practical; in which the Answers are expressed in the words of Scripture only. By the Rev. Samuel Palmer. Eleventh Edition. 3d. or 20s. per 100.* Catechisms are not, in our opinion, the best mode of communicating instruction to the young. They furnish the memory with good men's views of truth; but we doubt, whether they lead the mind to think for itself. Nevertheless, Catechisms are extremely popular, and at present, it seems, we cannot do without them.

We do not profess to have read every page of Mr. Lloyd's well arranged little volume; but we have so far examined it, as to be able to testify that it is a very superior work of its kind, and cannot fail of obtaining great popularity. It is particularly adapted for family instruction, and for the higher classes in schools. For the younger children, the "Scripture Catechism" of the late Rev. S. Palmer is well suited, and may serve as an introduction to the other work.

5. *Mneiphelæ; or Helps to Memory: comprising a Series of Questions on History, Science, and Religion, with their respective Answers, on an improved plan. By William Carpenter. 12mo. 2s. 6d.* Those who wish to retain the knowledge they acquire, will be much assisted with this little book, which, therefore, we cordially recommend to our studious young friends, both in town and country.

6. *Biblical Researches, and Travels in Russia. By E. Henderson, D.D. 8vo. bds. 16s.*

In the Press.

The History of the Crusades against the Albigenses, in the Thirteenth Century. Translated from the French of J. C. L. Simonde de Sismondi. With an Introductory Essay by the Translator.

Soul Prosperity; or the Closet Companion. By John Dennant. A new Edition, revised, nearly ready.

The new Edition of *Morris's Life of Fuller*, with an Appendix, consisting of several Miscellaneous Pieces not inserted in the Works of the Author, is nearly ready.

OBITUARY.

REV. JOHN SIMMONS, WIGAN, LANCASHIRE.

THE late Rev. John Simmons, the subject of the following brief memoir, was born at Buck's Hill, Herts, Dec. 8, 1752, and died at Stony Stratford, Bucks, Jan. 8, 1826, in the 74th year of his age. Mr. Stephen Simmons, his father, removed with his family when he was yet a child, to Wooburn, Bucks, where he was brought up, and attained the age of manhood. His ancestors had been Dissenters for several generations, and examples of piety in troublesome times. When his father came to Wooburn he found it destitute of the Gospel, and for a length of time attended the ministry of Mr. Giles, at Chenies, Bucks. Some time before the Gospel was introduced into Wooburn, a clergyman of the Church of England began to preach evangelical doctrine at Coakham, Berks, about two miles distant. To this village the people of Wooburn flocked to hear the word of God. A hundred, or a hundred and forty persons have often crossed over the Thames in a boat together, generally singing some portion of sacred psalmody to the sound of the oar, amongst whom were the subject of this memoir, and the Rev. Mr. Collett, his brother-in-law, who is now pastor of the Baptist Church at Swanburne, Bucks. At length the Rev. Mr. Grove, one of the six Students ejected from the University of Oxford, for being too religious, brought the Gospel to Wooburn, and formed the Independent Church of that place. Mr. Simmons was a member of this church at its formation, and continued in connection with it for some time. Afterwards, having changed his sentiments on the subject of baptism, he was baptized by Mr. Scott of High Wycombe, and joined the church over which he presided. Being afterwards called to the ministry, he was sent to the Academy at Bristol. On leaving the Academy,

he was sent by Dr. Evans to supply a church at Plymouth Dock. The quaint recommendation of the doctor that "he was a Bible Christian, and a Bible minister;" shows that his general conduct and deportment, while at the Academy, bore testimony to the sincerity of his piety, and the simplicity of his aim as a minister of the Gospel. The short period of his labours at Plymouth Dock was distinguished by pleasing usefulness, and his name was long cherished in the feelings of the people. He afterwards supplied three places for two years, preaching once every Lord's day at each place; viz. Aylesbury, Haddenham, and a small congregation of General Baptists in the neighbourhood. His labours at Haddenham were ultimately the means of the rise of the present flourishing church in that place. One of the sermons which he preached in a private house in Haddenham, was the means of the conversion of Mr. Tyler, now the pastor of the church. He therefore, both in the church and its pastor, may be considered as the father of the interest. Here he received an invitation to the newly formed Baptist Church at Brawnstone, Northamptonshire; and having accepted the invitation, was ordained by Mr. Fuller, and other ministers of the county. In this situation he remained seventeen years, during the former part of which period he was remarkably successful. The Antinomian infection occasioned his removal to Accrington, Lancashire; where he remained eight years. The last thirteen years of his ministry he spent at Wigan, Lancashire. Here he was the means of saving the interest, and preventing its total extinction; and not a few were, during his ministry, added to the Lord. Mr. Simmons discharged the work of the ministry in the Baptist denomination during the space of forty years. Eight ministers were among the fruit of his labours; viz. John Chamber-

lain, the Missionary, whose Memoirs have lately been published; Daniel Aston, Independent, of Buckingham; Peter Tyler, pastor of the Baptist Church Haddenham; George Clarke of Ivinghoe; William Perkins of Huncoat, Lancashire; John Sykes of Scarborough, lately deceased; and his own sons, James Simmons of Olney; and John Simmons of Stony Stratford.

No elaborate portrait of his character will be attempted in this short memorial. Those who know him intimately will remember that he was the prey of distressing melancholy, which, though constitutional, became religious in its character. It created in his manners a gravity approaching to puritanic severity, though it was, as always happens in such cases, relieved by flashes of buoyant and high wrought feeling of longer or shorter continuance at different times. His intellectual character and ministerial talent may be easily divined from the nature of his temperament. Warm, passionate, wayward, dejected, easily provoked and easily appeased, his brain swimming in light when elated, and wrapt in gloom when depressed, his preaching was extremely irregular. Sometimes his depression was so great as almost to prevent his appearance in the pulpit, and when there, almost to chain his tongue. At other times he spoke in sentences of lightning and thunder, and the vividness of his feelings was electrical. On these occasions he displayed a vein of original thought, an ingenuity of illustration, and an intensity of language, which showed that he possessed native talents, which, had they been highly cultivated, and freed from the melancholy which too often paralyzed them, would have attained distinguished eminence. But he is gone to the world from which such infirmities and all others are excluded,—to the land of clear, calm, bright, unclouded skies;—to the Paradise of undecaying and everlasting verdure. The fruit of his labours is still visible in the ministers whom he has introduced into the vineyard of Christ, and in the seed he has sown, some of which is yet

growing; and may it continue to grow till it be ripened into maturity, and gathered in in its season!

MR. JOHN THOMPSON.

Mr. John Thompson was born of respectable parents, of the Presbyterian denomination, at Daryhulme, in Lancashire, in the year 1747. At the age of ten years he became the subject of serious impressions: for many years he sought salvation by the works of the law, and was a strict pharisee. But by reading the Scriptures, and Hervey's Meditations, it pleased God to instruct him in the way of salvation, through faith in the Lord Jesus Christ; and he was brought to enjoy the liberty of the Gospel. His reputation was unspotted—he was rigidly just in all his dealings; his piety was sincere, ardent, and unaffected; he evidently lived near to God, and maintained great tenderness of conscience, and spirituality of mind; his conversation in every relation in life was becoming the Gospel of Christ. He began to preach when he was about thirty years of age, and was for some years engaged as a local preacher among the Methodists, but his sentiments not according with theirs, he came out from among them; and being convinced of the importance of believers' baptism, he was baptized on a profession of faith in Christ. He became the pastor of the Baptist Church at Hill Cliffe, in the year 1792, where he laboured with considerable success till the year 1820, preaching three times on a Lord's day, and every night in the week, excepting Saturday nights. He introduced the Gospel into many neighbouring places, and baptized about 400 persons on a profession of faith in Christ. His labours were abundant, and eminently successful—his preaching was plain, experimental, and practical—aimed at the conscience, designed to benefit the heart, and influence the life. Under his ministry the church was built up, and the congregation greatly increased. He had many seals added to his ministry, who were his joy here, and who,

we have no doubt, will be his crown of rejoicing in the day of the Lord. About five years since his bodily infirmities rendered him incapable of stated labours, and the field of his exertions being extended, Mr. John Swinton, and Mr. James Bradford, were ordained co-pastors with him; and with them he enjoyed the sweetest fellowship and harmony, until death. Mr. John Swinton died happy in the Lord, October the 13th 1825, in the 62d year of his age; and Mr. J. Thompson departed this life November the 21st, in his 79th year. They were both interred in the Burial-ground at Hill Cliffe; Mr. Sayce of Wrexham, delivered an address at the interment of each of them. They were lovely in life, and were not divided in their death. Through grace they honoured God with their holy lives, and were enabled to glorify him with their dying behaviour. Their memory is blessed, and their example in health and sickness is worthy the imitation of survivors. May we not be slothful, but followers of them, who through faith and patience inherit the promises. Mr. Lister of Liverpool, improved the death of Mr. Swinton, on Lord's day, Oct. 30, from Rev. vii. 14; Mr. M. Fisher of Liverpool, preached a funeral sermon for Mr. J. Thompson, on Lord's day, Dec. 11, from 1 Cor. xv. 55—57. The congregations were numerous, and appeared to be much impressed with the solemn events. May we die the death of the righteous, may our last end be like theirs! Mr. James Bradford is now the sole pastor of the church; he is treading in the footsteps of those who are gone before, and we hope his labours and his latter end will be crowned with similar marks of the divine favour.

REV. ROBERT BURNSIDE, A.M.

We are concerned to announce the death of the Rev. Robert Burnside, A.M. Author of "The Religion of Mankind," and several other Works, and pastor of the Sabbatarian Church, meeting at Devonshire-square, London. This event took place on Friday, May 19, after a short illness: Mr. B. was in the 67th year of his age. We are requested to state, that an intimate friend of Mr. B. has engaged to supply his vacant pulpit at Devonshire-square, on the Seventh day.

GLEANINGS.

SUFFERINGS OF THE DUTCH BAPTISTS IN THE SIXTEENTH CENTURY.

MR. EDITOR,

IN the former series of the Baptist Magazine, there have appeared several letters from Mr. W. H. Augas, relating to the Mennonites, or Dutch Baptists. It is well known that these good people (the foreign Baptists) were formerly most severely and barbarously persecuted; and it may not perhaps be unacceptable to many of your readers, to see a few instances of their sufferings, which I have selected from "Brandt's History of the Reformation;" and which I shall preface in the words of Cardinal Hosius, one of the Pope's Presidents at the Council of Trent, who said thus of them: "If the truth of religion were to be judged of, by the readiness and cheerfulness which a man of any sect shows in

suffering, then the opinion and persuasion of no sect can be truer or surer than that of the Anabaptists; since there have been none for these twelve hundred years past, that have been more grievously punished, or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishments, than these people."

THEOGNIS.

1. "Two men (Anabaptists) were put to death at Leeuwarden, as also a woman drowned, after having been first tortured with *thumb-irons*, and *shun-screws*, as they call them. The reason of treating her thus in particular was, that having found a Latin Testament in her house, they thought she was a teacher, and that Menno (a minister's name) was her husband; and were therefore resolved to know whom she had taught, and who were her accomplices, or present when

she was baptized. She would not answer any of these questions, but said, 'Examine me as to my faith, and I will readily answer you.' For a trial of her opinions about the host, she was asked, What were the expressions of our Saviour, when he gave his disciples the sacrament? to which she replied, 'What did he give them, flesh or bread?' They answered, 'He gave them bread,' 'then,' said she, 'Did not the Lord remain among them? who then could eat his flesh?' The judges then asked her, whether she believed their children to be damned, because they were baptized? To which she replied, 'No, that be far from me, that I should condemn children.' Then said somebody to her, 'Don't you expect to be saved by baptism?' She answered, 'No, all the water in the sea cannot save me, nor any thing else, but the salvation which is in Christ, who has commanded me to love the Lord my God above all things, and my neighbour as myself.' "

2. "A certain tradesman, who kept a stall in the market-place, at Bergen-op-zoom, being an Anabaptist, refused to kneel to the sacramental bread, as it was carried before his shop; for which only he was taken up, imprisoned, condemned to death, and burnt without the town. His wonderful constancy and courage in suffering, made such an impression upon the Drossart, or Lord of the place, who had caused him to be prosecuted, and had seen his end, that as soon as he had returned home, through sorrow and concern, he fell into a violent fit of sickness, both of body and mind; during which, he did nothing but cry out, Oh Simon! (this was the name of the man that was murdered). The Monks endeavoured to pacify and comfort him, but all in vain. And accordingly he died soon after in a despairing condition."

3. "At Halwin, in Flanders, several Anabaptists, who had been betrayed by the pastor of that town, were apprehended by the Dean of Rousen, and carried away to Lisle; among those was John Deswarte, a minister, with his wife, and four sons. The two youngest of his children not being at home when the inquisitor broke into the house, were warned by the neighbours to escape; but one of them said to the other, 'Let us not seek to save ourselves, but rather die with our father and mother.' In the mean time they carried the father out, who seeing his sons, said thus to them, 'Will ye go also to the New Jerusalem?' One of them, who was scarce sixteen, cried, 'Yes, we will, father:' and so they surrendered themselves. Together with them, two other persons of the same persuasion, who happened to be in the house, were likewise seized, as also two married couples, and one single woman; all which, (except one woman that recanted,) and a man that

called out to them, and comforted them, were at several times burnt at Lisle."

4. "In the year 1549, there lay in prison at Amsterdam, on account of religion, about twenty Anabaptists, of whom all but five men, and three women, made their escape by the help of some friends. And a certain tailor, named Ellert Janson, might have saved himself with the rest of his companions, but he refused it, saying; 'I am now so well satisfied to be offered up, and feel myself at present in such a state of salvation, that if I should live longer I do not expect to be better.' He was lame of one leg, and thought that though he might get out, he should be easily discovered and taken; he, therefore staid behind, and was burnt on the 20th of March, with the other five men and three women, for that they (for so run the sentence) had suffered themselves to be re-baptized,—and had wrong notions of the sacraments. As he was leading to execution, he cried out, 'This is the most joyful day in my whole life!'"

5. "When the persecution was at the hottest in Amsterdam, a certain man (Anabaptist) being informed, that one of his sect was to be burnt there at such a time, he made all the haste he could from Waterland, but arrived too late, that the boom next the Y (a passage) was shut; but with the help of money he got that opened; and running to the Dam as fast as he could, he placed himself upon an eminence. And when he saw the prisoner ascending the scaffold, cried out to him, 'Brother, fight manfully.' At this cry, endeavours were used to seize him, but they laid hands on the wrong person, who trembling, began to justify himself. This brought the true man to light, who, to save the innocent, came forth, saying, 'I am the man.' Upon which confession, he was committed, tried, condemned and executed, in the space of fourteen days."

6. "In the year 1553, on the 6th of January, two others were executed; one was a man of Sollem, the other was a woman of Freden; who, when she was brought to the rack, confessed that she had harboured several of her own sect, and brought over others to her opinions. She behaved so modestly and handsomely in her bonds, and by a long imprisonment, was become so familiar with the keeper's wife, that she employed her about the house like a servant. And one day, when some dirt was to be carried out of the house, and there was no body else to do it, she offered her service; but the mistress asked her, if she would not take the opportunity to run away? The young woman assured her she would not; but afterwards reflecting on human frailty, she refused to expose herself to such a temptation, and staid. Soon after she went to the scaffold and the fire, dressed in her best apparel, as if she had gone to be married."

INTELLIGENCE.

FOREIGN.

PREVENTION OF A SUTTEE AT JUGGERNAUT'S TEMPLE.

To the Editor of the Baptist Magazine.

Wisbeach, May 17th, 1826.

DEAR BROTHER.

On this day five years since, in the Baptist Chapel in this town, I was ordained a Missionary to India; but after a residence of more than four years in its enervating climate, I have been under the painful necessity of leaving my station at Cuttack, in Orissa, and returning to England. My heart, however, is still devoted to the good of India; and I trust I shall yet be favoured to promote its welfare. Suttees, the Tax on Pilgrims at Juggernaut's Temple, at Gya, Allahabad, &c.; and Ghaut murders, or the suffocation and exposure of the sick upon the Banks of the Ganges, are three of the most desolating evils with which India is afflicted. They have (particularly in the two latter) attracted much public attention of late, and the Calcutta Papers have discussed the nature of these horrid customs, and the necessity and facility of their suppression, in a tone becoming a British Press in a Heathen country. I have made numerous extracts from them on the voyage, and should be happy to make them public in the way most likely to excite attention in Britain to the horrors of heathen customs in British India;—permitted, regulated, and increased, by the mistaken and unchristian policy of my native country! Proh dolor!

To shew the facility with which Suttees may be suppressed, "even where Satan's seat is," permit me to make the following extract from a Letter of my colleague, Mr. C. Lacey, at Cuttack, dated Nov. 10th, 1825, to the Rev. J. Jarrom, of this town. I suppose a more particular account will be sent to England; but I doubt not this notice will be highly gratifying to every humane individual that reads or hears it:—"You will be exceedingly pleased to hear that a Suttee has been prevented at Pooree. This glorious work was effected without any trouble among the Natives, and *merely by bidding the people who were conducting the widow to the pile to go home. They all immediately left the poor woman alone, and she was conducted to the Police Office. When she became sober, she changed her*

mind; her husband's body being burnt, and feeling the alleviating hand of time removing her depression of mind for the loss of her husband, she no longer desired to burn. This is a glorious triumph over prejudice and idolatry, and particularly as having taken place at Juggernaut, the head quarters of idolatry and superstition. There need now be no more fear as to the perfect safety of prohibiting these bloody murders. *It has been done at Juggernaut peaceably!*—may now be the triumphant apology of the friends of humanity and of Christ."—I witnessed a Suttee at Cuttack, Aug. 17th, 1824, an account of which was published at Serampore, in *The Friend of India*, for September. Mrs. Lacey writing to a female friend in England about this horrid custom, (see the account in the Baptist Repository, April 1825) thus pathetically appeals to British humanity: Oh that it could reach every human heart in this favoured Isle!

"O my dear friend, what can we do to chase this thick darkness from this people's mind, and how shall we put a stop to this *applauded self-murder*? Does not earnest, unceasing prayer to the Father of all Mercies seem the most desirable, that their dark minds may be enlightened? And next to God,—*Does it not seem necessary that we should present our petitions to the great ones of the earth, who have the power under God to prevent such deeds?* I cannot but wish myself in England,* that *I could go from house to house to get every British female's signature to an Address to Parliament, entreating them to discountenance this horrid practice. Do you not think if petitions were presented from all quarters, they would be effectual? Will you, dear friend, set the example? If you fail, remember it will be said, 'She hath done what she could?'*"

On the necessity for such efforts, Sir C. Forbes, in the debate upon the Suppression of Suttees, June 6th, 1825, declared, "Lord Wellesley would have accomplished it by a *stroke of his pen!* He had no doubt the practice might be put an end to, by efficient measures, conducted however with great prudence. *In Benares it was put down by Governor Duncan*, in the time of Lord Cornwallis. Some parliamentary measures were necessary to compel the Board of Controul,

* Does not every city, town, and village, in Britain, possess at least *one female*, whose tender spirit prompts to this "labour of love?"

the Directors and Governors to do their duty." When shall Britain awake to know, to feel, and to regard her duty to the thousands of her subjects in India, who "are drawn unto death, and ready to be slain?"—The Rev. T. Grimshawe's Pamphlet, intitled, "An Earnest Appeal to British Humanity, in behalf of Hindoo Widows; in which the Abolition of the Barbarous Rite of Burning Alive is proved to be both safe and practicable," I have read with deep interest and much regret that it appears so little known. An active minister in London, whom I know, could not obtain it, and an Indian proprietor very desirous of the suppression of Suttees, had not seen it. I purchased it at Seeley's, Fleet-street, and I most fervently request every friend of India, and every one, young or old, whose heart yearns over the unhappy Hindoo Widow, to purchase it, and recommend its perusal to others. When I heard in Orissa, of the Bedfordshire Petition against the Suttee, I wished, either that this glorious effort of British humanity had originated in my native county, Cambridge-shire, or that I had been born in Bedfordshire. O Britain! when shall the voice of humanity, like the floods of an Indian shower, quench the suicidal piles of British India! "O Lord, how long?" "My heart is enlarged;" be ye, "O my countrymen, enlarged." When shall the British Senate pronounce the abettors of Suttee—murderers? This is enough—Speak, and it is done—

"For one *mild effort* of the conquering hand,
Might force the earth from this detested blot,

And lead in blest religion, to withstand
By her *meek statutes* what has dim'd the lot
Of man, and wrought such deeds as may not
be forgot."

Leaving the discussion of the Pilgrim Tax, and Premium System, and Ghaut Murders to another week, I am, your fellow labourer in every good work,

J. PEGGS.

P. S. I intend to be in London the middle of next month, and should be happy, if with the advice and co-operation of friends, any thing could be done to awaken public attention to these crying evils.

DOMESTIC.

LONDON FEMALE PENITENTIARY.

THE 19th anniversary of this Institution was held at the Crown and Anchor in the Strand, on Monday, May 1st. The president, Wm. Wilberforce, Esq. being at a distance from London, the Chair was taken

by the Right Hon. Sir Geo. Hen. Rose, M. P. —The Resolutions were proposed and seconded by the Rev. Dr. Winter, Rev. John Blackburn, Rev. David Ruell, Charles Edw. Rawlins, Esq., Rev. Thomas Greenwood, Rev. John Latham, Rev. J. Philip, Mr. William Jones, and Nadir Baxter, Esq. —The Report stated, that there had been 175 applications for admission in the past year, of which 75 had been received. During that period, 34 having completed their time in the Institution, had been placed out in suitable situations of service; 29 had been reconciled and restored to their friends; 11 had withdrawn at their own request; 14 had been dismissed for improper behaviour; 1 had been sent to her parish; and 1 had died. There were remaining in the Institution on 1st April, 98 females.

The Report congratulated the friends and supporters of the Institution on its present encouraging state, in regard to the order, regularity, and industry, which prevail among the women in the house; the zeal and efficiency which distinguish the Ladies' Committee in their increased attendance, and the unremitting energy displayed by them in the past year, and in the earnest solicitude of the Matron and those under her, to instil into the minds of the inmates, those principles which, through the Divine Spirit's continued operation, shall render their reformation both sure and steadfast. The appendix bears ample and unquestionable proof, that these endeavours are attended with the Lord's blessing; shewing that many have become useful and respected in domestic life; and that some have tasted the good word of God, and the powers of the world to come, and been made partakers of the Holy Ghost, so as to devote themselves to the service of God in sincerity and with decision. The power of Christian principles is pleasingly shewn in the record of the happy and triumphant death of one of the former inmates, who, during her illness, had many visitors; and among others, several clergymen, Dissenting and Methodist ministers, who all when they left her, gave glory to God in Christ Jesus, in plucking a brand from the burning; declaring that they found their own souls blessed in conversing and praying with her.

Notwithstanding the reduction of the number in the institution, from 113 to 98, the annual income has been much below the expenditure; and the committee fear that it will become necessary to make a further reduction.

No legacy has been received during the past year; and to the extended scale on which the charity now affords its benefits, these have been a most material contribution; but it will gratify its friends to learn, that the late venerable Prelate, the Lord

Bishop of Durham, who was a Vice President, and a steady and firm friend to the Institution, has bequeathed a legacy of £500.

The claims of the charity were eloquently and powerfully advocated by the speakers.

BRITISH AND FOREIGN BIBLE SOCIETY.

ANNUAL Meeting, Wednesday, May 3, at Freemason's Hall.—On this occasion, the Lords Bishops of Salisbury, and Litchfield and Coventry, the Earl of Harrowby, Lords Gambier and Calthorpe, the Baron Pelet de la Lozère (from Paris), the Lord Mayor of London, and other distinguished personages were present. Lord Teignmouth, the president, took the chair at 11 o'clock.

The following Resolutions of the Committee, relative to the Apocrypha, were then read: they had been passed only a few days before:—

1.—That the fundamental law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.

2.—That, in conformity to the preceding Resolution, no pecuniary aid can be granted to any society or individual circulating the Apocrypha.

3.—That, in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made, the books be issued bound,—and on the express condition, that they shall be distributed without alteration or addition.

The Resolutions were received with loud acclamations.

The Report was read by the Rev. A. Brandram, one of the secretaries, and contained much interesting information respecting the circulation of the Holy Scriptures, both at home and abroad. The number of copies of the Sacred Volume circulated during the last year, exceeded that of the former year by several thousands.

The financial statements were rather discouraging, the receipts being upwards of 10,000*l.* less than last year.

Lord Teignmouth was obliged to leave the chair at an early hour, through indisposition. Lord Gambier presided during the remainder of the meeting. In proposing and seconding the Resolutions, the following noblemen and gentlemen addressed the assembly:—The Bishop of Litchfield and Coventry; Lord Calthorpe; the Earl of Harrowby; the Hon. and Rev. G. Noel; Baron Pelet de la Lozère; the Right Honourable Charles Grant, M. P.; the Lord Mayor; the Rev. J. W. Cunningham; the Rev. Dr. Philip, from South Africa; Colonel Phipps; the Rev. Mr. Fox, from Ceylon; Rev. W. Marsh, of Colchester; W. Allen, Esq.;

Rev. Mr. Ellis, from the Sandwich Islands; and Major General Orde.

We are happy to report that the utmost harmony prevailed. Many very interesting facts were related by the Speakers, illustrative of the influence of the Bible. Altogether, it was a delightful and most heart-cheering meeting, conducted with much effect, and characterized by a fine manifestation of true Christian feeling.

PRAYER BOOK AND HOMILY SOCIETY.

THE Annual Sermon for this Society was preached on Wednesday, May 3, by the Rev. C. S. Hawtrey, M.A. at Christ Church, Newgate-street, from Job. viii. 8, 9, 10.

The Annual Meeting was held on Thursday, May 4, at the London Coffee House, Ludgate-street, Lord Bexley in the Chair.

Prayer Books and Homilies have been printed in the French, Dutch, German, Swedish, Italian, Spanish, Portuguese, Latin, and ancient and modern Greek languages.

The receipts of the year were £2351. 15*s.* 6*d.* The expenditure £2342. 2*s.* The collections after the sermon and annual meeting amounted to £59. 14*s.* 11½*d.*

LONDON HIBERNIAN SOCIETY.

ANNUAL Meeting, Saturday, May 6, at Free Masons' Hall: Lord Gambier in the chair. The Meeting was most numerous attended, many being unable to obtain seats.

The Report stated that there are in

	Schools	Scholars
Munster	143 containing	9748
Leinster	52	3557
Connaught	310	21437
Ulster	691	57341

Total 1196 92083

of these 741 are day schools; 50 adult schools; and 405 Sunday schools.

Many persons are employed in reading the Scriptures in the cabins of the peasantry, and numerous cases of conversion have been the happy fruits.

Various extracts were read from the Report of the Irish Commissioners of Education Inquiry. Our readers will be gratified by the following, as it refers in part to the Baptist Irish Society. "We found that the London Hibernian and Baptist Societies were so conducted as to excite a greater degree of distrust on the part of the Roman

Catholic Clergy than any of the others. It is true, indeed, that general directions are given by these Societies, that no attempt shall be made in their Schools to instil Protestant doctrines into the minds of the Roman Catholic children. Their chief object is to give them scriptural instruction. They are required not only to read the Scriptures in the schools, but to commit considerable parts of them to memory; for which purpose it becomes necessary that they should take the book to their respective houses. Scripture reading, by the children of all ages, is the predominant, and almost the sole object of instruction; and it is the avowed wish of the Directors, that the children should thus obtain for themselves an acquaintance with the doctrines of Christianity, without reference to any particular form of creed or worship."

A letter was read from the Bishop of Elphin, accepting the office of one of the Vice-Presidents of the Society.

The receipts during the year were £6728, and the expenditure £8777, leaving a deficiency of £2049. The whole funded property of the society has been sold, and the Committee have only been able to continue their operations by advancing, themselves, a loan to the society.

In support of the Resolutions the following gentlemen addressed the meeting: Hon. and Rev. Gerard Noel; Rev. W. Marsh; Rev. Geo. Clayton; Rev. G. V. Sampson; J. E. Gordon, Esq., R.N.; Rev. Francis Close; Rev. Hugh McNeile; Rev. E. Irving; Rev. J. W. Cunningham; and John Poynder, Esq.

We would gladly give large extracts from the very appropriate and powerful speeches delivered on this occasion, but our limits will not permit. We can only give the following as a specimen:—

"The Rev. Hugh McNeile compared the system of Popery to a sinking ship. The ship (said he) *must* go down, but I would, if possible, save the crew. In doing this, I would cheerfully co-operate with Protestants of any denomination, and know no minor points of difference. But there are points beyond which forbearance and co-operation are infidelity. We hear much of charity—a vile pretender to the name—hiding a deadly enmity to God's truth under a spurious garb—traitress to her sworn allegiance to Christ, the king. I hear much, and never can hear too much of the Saviour's meekness, and charity, and forbearance, but I cannot forget that the same Saviour said—"Woe unto you, Scribes and Pharisees, hypocrites! ye have taken away the key of knowledge: ye enter not in yourselves, and them that would enter, ye hinder." I will never cease to raise my voice against a system, wherever it be found, or whatever

called—whether Episcopalian, Presbyterian, or Popish, which would adulterate the truth of the Gospel, and mix up any thing, as the ground of man's salvation, with the atonement and righteousness of the Lord Jesus Christ. We are told that Popery is changed! Changed, forsooth! In what is it changed? True, the Catholic leaders and prelates, when examined before Committees, were meek and gentle as lambs! But who is senseless enough not to see that this is but one of the ten thousand deceitful aspects which Popery assumes while her hands are tied up—while she can only smile, and occasionally shew her teeth, but dare not bite! Is it not more than true that Popery is not changed? Talk to me of the progress of intellect, and the march of mind—yes, there may be improvement, and improvement may penetrate every where else; but the deep recesses of Popish darkness are impervious to its rays. It is a system foredoomed to destruction. It has the curse of God upon it—we would rescue children from its abominations—and I say, my Lord, that you and I, and those, who like us have sworn solemnly that 'Popery is a damnable idolatry,' *cannot* consent to train up children in such detestable heresy—*cannot conscientiously pay a tax* to increase and perpetuate that accursed system." This speech was received with enthusiastic plaudits.

SUNDAY SCHOOL UNION.

ANNUAL Meeting, Tuesday, May 9, at the City of London Tavern, where upwards of 1200 ladies and gentlemen partook of a public breakfast.

Thomas Pellatt, Esq. took the chair.

Mr. Lloyd read the Report, from which we make the following extracts.

"There has been a very great increase in the number of Sunday Schools in foreign parts since the last Report. In the South of France several new schools have been established; at Toulouse there is one containing upwards of 1500 scholars. In Hamburgh several schools are established, and the late public examination of the children there, gave the greatest satisfaction. At Gibraltar and Malta the schools were in a very prosperous state. Greece is at present in so distracted and deplorable a state, that very little good can be done there. There are, however, several schools established there, and an address has been circulated in the Greek language, pointing out the advantages of such Institutions, which is likely to produce very beneficial effects.

"In New South Wales there are several Schools formed; and in Van Diemen's Land the number of scholars has been doubled within the past year." The Report contained a very interesting account of the number of

schools at various other places abroad, and concluded by calling on the Meeting to persevere in the work of faith, and labour of love.

The following is the return of the Committee of the number of Schools, &c.

	<i>Schools.</i>	<i>Teach.</i>	<i>Schol.</i>
Four London Auxiliaries	413	5533 69831
Country Unions (including Wales.)	4300	49952 547187
Sabbath School Union for Scotland	1577	5290 80190

In addition to the above may be mentioned, although not in connexion with the Sunday School Union—

The Sunday School Society for Ireland	1804	13253 152391
The Hibernian Society's Sunday Schools	405	— 27046

The Total Amount of the above in Great Britain and Ireland, is	8499	73940 868245
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The Increase of Scholars in the past year amounted to	30218	
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The Treasurer then read an account of the Receipts and Disbursements of the Society.

The *Rev. Wm. Ellis*, from the Sandwich Islands, said that the details contained in the Report just read, were highly interesting, and must afford great gratification to every member of the Society. It was a source of peculiar gratification to him to find that the Society continued to prosper. The mighty change which had taken place in the religious world within the last twenty years, might be ascribed to the formation of that and similarly praise-worthy Institutions. In no place was the influence of the Society felt more than in the Sandwich Islands, the inhabitants of which took a warm interest in its prosperity. Some of the ablest missionaries resident there, were formerly Sunday School Teachers. It was a most interesting sight to witness the order, regularity, and decorum which prevailed in the Sunday Schools there. He trusted the meeting would not relax in their exertions until Sunday Schools were established in every part of the globe.

The *Rev. Charles Stewart*, another Missionary from the Sandwich Islands, said, the Report contained a very interesting appeal to the hearts of the benevolent, and powerful evidence of the great good the Society had done. Five years since, there was not a single Sunday School in the Sandwich Islands, and now there were sufficient to accommodate 10,000 children, who were extremely regular in their attendance, half of whom could read intelligibly in their native tongue.

The following Rev. Gentlemen afterwards addressed the Meeting at considerable length:—Messrs. Lawless, T. Osgood, Kurtz, Drew, J. Irons, J. Upton, and Gilbert. After which, thanks were voted to the chairman, and the company then separated.

RELIGIOUS TRACT SOCIETY.

ANNUAL Meeting, on Friday Morning, the 12th of May, at the City of London Tavern, at six o'clock.

The number of persons present was more than the large room could contain, and therefore an additional meeting was held in another room.

Alderman Brown presided in the upper room, and Thomas Pellatt, Esq. in the lower room. The meetings were addressed by the Rev. Messrs. E. Irving, E. Bickersteth, S. Curwen, Caesar Malan, of Geneva, W. Ellis, Dr. Philip, Dr. Henderson, — Philip, H. Townley, J. Dyer, W. Marshall, J. Clayton, jun. T. James, J. Stratten, S. Hillyard, T. B. Bull, and Mr. Maitland.

Both the meetings were exceedingly interesting; and these large assemblies were actuated by Christian harmony and affection in a manner highly gratifying. Upwards of sixteen hundred persons were present. Extracts from some of the addresses delivered on this occasion will appear in subsequent numbers of the Tract Magazine. The Collections and Donations on this occasion amounted to £113. 8s. An earnest appeal was made for increased contributions and congregational collections during the ensuing year, as the Society will not be able to continue its aid to Foreign Countries on the present scale, without additional assistance; and the utmost the Society has yet done is small when compared with the repeated and pressing calls for its assistance from every part of the world.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

THE Annual Meeting was held on Saturday, May 13, at the City of London Tavern, the Most Noble the Marquis of Lansdown in the Chair. John Wilks, Esq. the Secretary, addressed the Meeting, in a Speech nearly three hours long, characterised by his usual force and eloquence. We regret that we have not yet obtained a sufficiently accurate report to present to our readers, but hope to be able to do it in a subsequent Number. The Rev. Messrs. J. Morrison, J. Adkins, Mark Wilks, and other Gentlemen, also addressed the Meeting.

BRITISH AND FOREIGN SCHOOL SOCIETY.

ANNUAL Meeting, Monday, May 15, at Freemason's Hall. W. Allen, Esq. the Treasurer, took the Chair, in the absence of His Royal Highness the Duke of Sussex, who was prevented by indisposition.

Mr. Cramp, one of the Secretaries, read the Report, which was generally of an en-

couraging nature. Upwards of 24,000 children have been educated in the Central Schools, Borough-road, and about 700 individuals have learned the British System there, and are now actively engaged in the work of education in various parts of the world. The Society for promoting the Education of the poor of Ireland has 1500 schools, and 100,000 scholars. In Denmark and Sweden, the British system enjoys royal patronage; and in the former country, there are 1000 schools. Education flourishes in the Netherlands; but in France, Spain, and Portugal, little is doing. Elementary lessons have been prepared in modern Greek, and several schools are established. Interesting accounts were given of the progress of Education in the East and West Indies, South America, &c. &c.

The funds of the Society are very low, the treasurer being nearly £2000. in advance.

Interesting speeches were delivered by the Rev. Rowland Hill, Rev. E. Irving, Rev. G. Sampson, Mr. James Thomson from South America, M. Rocafuerte, the Mexican minister, and other gentlemen. We quote the following, from the Report of the Proceedings of the day:—

The Rev. E. Irving rose for the purpose of proposing the second Resolution, to the effect that the most grateful acknowledgements of the Meeting were due to his Majesty, for his continued patronage of the Society. He felt convinced, from the excellent Report which had been read, that the Society was an instrument in the hands of God, preparing the way for the Gospel unto the farthest limits of the earth. It was manifest that all their exertions to circulate the Scriptures must be vain, unless the people to whom they were sent were also taught to read them. It was manifest that the labours of Missionaries must be fruitless unless education was first instilled. In fact, the Missionaries were compelled to stay their labours in preaching, and turn their exertions to instruction; therefore he contended that the Society should not be regarded in itself, but rather as an instrument necessary to the operation of other instruments in spreading the Gospel throughout the world. He had no doubt but that the Lord had raised and extended the power of the Society to do good beyond its ability; he therefore came forward with great delight to commend the Society to the prayers and the exertions of every one then present. He thought they ought to abide by the principles laid down for their guidance, for he felt convinced that if they attempted to do more, they would do less; they should confine themselves to teaching to read the Scriptures, and lessons out of them. The British nation should regard itself as the depository of the Scrip-

tures, chosen, like the Jews of old, for this purpose. They were evidently chosen to circulate them, and for this had the Almighty suppressed internal rebellion, and extended its commerce and promoted amity between it and all other nations. The British people were the honoured depositories of the Lord—his chosen instruments for sending the Gospel to the uttermost parts of the globe. The Rev. Gentleman next alluded to a plan suggested for making those schools support themselves. He thought the thing quite practicable, even in the poorest part of the cities of the empire. The plan had been tried in Glasgow by an individual amongst the lowest refuse of the Irish population of that city—a naked, rude, and uncivilized people, full of the seeds of vice and abomination. He formed a Sabbath school for the children of those people, who were more like young colts from a common than the children of Christian parents. He gave them neither clothing nor charity; but after the first few weeks they came, actuated by a sense of pride, decently clad. There were other schools also in Glasgow established in a similar manner. It at last struck the young man, that the parents were grown sensible of the advantages of education, and he proposed to them to support the school without resorting to public charity. One penny a week they were told would be required, upon which they said they would give sixpence, rather than lose the benefit of the school. This showed that it required only a little management, in order to carry the plan suggested into execution, by which means a large portion of the funds would be at liberty to enlarge the foreign operations of the Society. It was the first time he had had the honour of proposing a vote of thanks to his Majesty, and he felt the dignity which it conferred upon him. He had to ask the suffrages of a free people for a liberal sovereign. The Rev. Gentleman next adverted to the time when the hand of bigotted domination in the church cast forth some of its best members, who were not suffered to approach within a certain number of miles of any city. Those persons laid the foundation of the Non-conformists, who preserved the Scriptures and wrote their thoughts, even when no longer permitted to publish them, until at last the world saw the Church of England like a babe sucking its nourishment from the Non-conformists. (Great cheering.) He then concluded by moving the Resolution, and expressing a hope that the Society might long enjoy the patronage of his Most Gracious Majesty.

BAPTIST HOME MISSIONARY SOCIETY.

*Extract from the Quarterly Register for
April, 1826.*

THE Committee of this Society have for several years past been encouraged to extend their efforts greatly beyond the means provided by stated contributions. In this proceeding they have hitherto not only been fully justified, but greatly animated by the corresponding increase of their funds. Their chief anxiety has ever been to obtain and to employ suitable agents for the most destitute districts, and see that the work was carried forward; believing that as the field of Home Missionary labour extended, the means of support would be augmented. This zeal for the instruction and salvation of their ignorant and perishing fellow-countrymen, and confidence in the good feeling of the religious public, have increased with the experience of the last seven years; during which period the resources of the Society have been more than trebled, and the number of Missionaries multiplied in the same proportion. It has now become the painful duty of the Committee to state, that during the last six months (owing, they believe, entirely to the pressure of the times) their resources have been greatly diminished.

At this season of the year the funds have usually been recruited by collections in different parts of the country, but the recent commercial distresses have necessarily suspended such applications for a time, and operate in a way which affects the resources of this Society perhaps more than any other, as they at once increase the demands for aid, and diminish the means of supply. At many stations, in better times, they raised a moiety of the Missionary's salary among themselves, they are now unable to do so, and amidst their temporal distress, but for the aid of this Society they would have been deprived of their spiritual instructors, whose presence and counsels were more than ever desirable.

To prevent, if possible, the painful measure of recalling useful labourers (under circumstances so afflictive in themselves, and amidst many very urgent calls to continue them and increase their number), the Committee have obtained advances to a considerable amount from several Auxiliary Societies, as well as from their Treasurer and other friends, to meet the demands of the last two quarters, earnestly hoping that as the cause is the Lord's, "whose they are, and whom they are attempting to serve," that he will put it in the hearts of some friends, in whose hands he hath entrusted the means of meeting such an emergency as the present, to consider the peculiarly strong and urgent claims of this Society upon their

benevolent consideration and Christian charity. Upwards of One hundred Village Preachers, including Twenty-five Missionaries, have been assisted from your funds during the last year, and but for the want of means, at least Fifty more, whose applications were equally urgent and deserving, would have received help in the same divine work.

The reports from these agents prove that by their means the gospel is preached at nearly 400 stations in England, Wales, and adjacent islands, with which are connected about 125 Sunday Schools, under their inspection, and containing at least 6000 children, and 800 gratuitous instructors.

Upon carefully inspecting the list of Agents, it is not found that one labourer can be spared; but, on the contrary, that there would be immediate employment for as many more, could they be supported.

The Society is at the present time under engagements to the extent of £400 beyond its existing resources;—the Committee are compelled, *most earnestly*, to solicit the kind assistance of the Christian Public; and, they venture to hope, that a Society, whose objects and operations have excited the gratitude of many, and justly claim the sanction of all, will experience that sympathy and prompt liberality with which others have been favoured under similar circumstances.

F. A. Cox, LL.D. } Sec.
6, Fen-court, J. Edwards. }
Fenchurch-street.

LONDON BAPTIST BUILDING FUND.

THIS Society, at the Quarterly Meeting held at No. 6, Fen Court, April the 25th, voted the following sums; namely, to

	£.	s.	d.
Gainsborough, Lincolnshire	80	0	0
Winchester, Hampshire	80	0	0
Andover, Do.....	80	0	0

An earnest appeal must now be made to the public on the behalf of the Society. The Subscribers of last year are diminished in number by death and other circumstances; and it is desirable to see, not only the vacancies supplied, but the List considerably enlarged. There is good reason to hope that this will be accomplished, as several new names are already added to the list of Subscribers.

The collector, Mr. Samuel Bligh, 75 Whitechapel, will feel a pleasure in waiting upon any Lady or Gentleman. Also, the Rev. J. Dyer, 6, Fen-court, Fenchurch-street; or the Secretary, 29 Charles-street, City-road, will gladly receive Subscriptions or Donations on behalf of the Society.

J. HARGREAVES, Sec.
London, May 6, 1826.

ANNUAL MEETINGS IN JUNE.

- Tuesday, 20th.** *Morning*, 8 o'Clock. The Ministers who have been educated at Stepney Academy, will Breakfast together at the Ship, Leadenhall Street.
- Forenoon*, 11. Open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 6, Fen Court, Fenchurch Street.
- Afternoon*, 2. The Ministers Educated and in course of Education at the Baptist Academy, Bristol, will Dine together at the King's Head, Poultry. Other Ministers are admitted on the introduction of a Member.
- Evening*, 6. Annual Meeting of the Baptist Home Missionary Society, at the City of London Tavern, Bishopsgate Street. JOSEPH HANSON, Esq., *Treasurer*, in the Chair.
- Wednesday, 21st.** *Forenoon*, 11. Annual Sermon for the Baptist Missionary Society, at Great Queen Street Chapel, Lincoln's Inn Fields, by the Rev. EUSTACE CAREY, of Calcutta.
- Evening*, 6. Second Annual Sermon for the same Society, at Surrey Chapel, Blackfriars Road, by the Rev. JAMES LISTER, of Liverpool.
- Thursday, 22d.** *Morning*, 9. Prayer Meeting for the Mission, at Eagle Street Meeting. Some Minister from the Country is expected to give an Address.
- Forenoon*, 11. Annual Meeting of the Baptist Missionary Society, at Great Queen Street Chapel, Lincoln's Inn Fields.
- Evening*, 6½. Annual Sermon for the Stepney Academical Institution, by the Rev. CALEB BRIT, A.M.
- Friday, 23d.** *Morning*, 6. Annual Meeting of the Baptist Irish Society, at the City of London Tavern, Bishopsgate Street, JOSEPH BUTTERWORTH, Esq. M.P. will take the Chair at Seven o'Clock precisely.

THE following letter came too late for insertion in our last number. We recommend it to our readers, in connection with the anniversaries of our Denomination in the present month.

"It was proposed in the Evangelical Magazine, last year (page 184), by some friend to the cause of Christ, that on Whitsunday special prayer-meetings should be held, through the intervals of the day, for the purpose of supplicating the Father of Mercies to bestow the all-important blessing of the influence of the Holy Spirit. Some ministers, we are there informed, were disposed to act in agreement with the recommendation, and these were followed by others in different parts of this kingdom. Notwithstanding, it is a matter of the deepest interest to the church, and the world at large; probably there were many ministers and Christian societies, that nearly, or entirely overlooked it, though by many the appeal was read, and by whom the plan might have been as easily adopted.

"If united, fervent prayer has proved effectual, and a promise exists on sacred record that it ever shall, then who can describe the advantages that are likely to accrue, when a large part of the family of God, at the same time, though in different parts of this kingdom, perhaps in America

and other parts of the world, are imploring a copious effusion of the blessed Spirit's regenerating and sanctifying influence?

"Doubtless, more glorious days await the church than ever have been seen; and more splendid conquests will attend the publication of the Gospel, than that achieved on the day of Pentecost.

"Is it, then, going too far, to attribute the tardy success of this Gospel, in this our privileged day, to the present apathy of the people of God?

"May we not indeed, expect as soon as an earnest wrestling, agonizing feeling is prevalent in our supplications to the throne of grace, so soon will a gracious God fulfil his word, in converting sinners to a most delightful and unequalled extent? 'For as soon as Zion travailed she brought forth her children.'

Lympington.

W. F."

* * Cordially agreeing in the sentiments expressed by our Correspondent, we take the liberty of suggesting to our friends in general, the propriety of united prayer for the influences of the Holy Spirit, especially with reference to the efforts made by our Denomination, and the public Institutions connected with it, on *Lord's day, June 18*, the Lord's day previous to our Annual Meetings.

Edit.

MONTHLY REGISTER.

FOREIGN.

THE fall of Missolonghi, which took place on the 22d of April, has thrown a temporary gloom over the prospects of Greece. Yet it may be confidently hoped, that the emancipation of that country from Turkish despotism will soon be achieved, if, as is currently reported, *Russia* shall befriend the cause. The commencement of hostilities between *Russia* and *Turkey* has been daily expected; but intelligence has just arrived, that the differences between those Powers are amicably adjusted—whether this information is to be relied on or not, we cannot say.

The *Burmese* war is at length happily ended: the cession of a large portion of territory to the East India Company, proves that European valour and skill have made a powerful impression on the Eastern Monarch. Mr. Judson, and the other Europeans, for whose safety so many fears have been entertained, may now be considered as out of danger.

DOMESTIC.

The state of our own country, during the last month, has been truly distressing. By the universal depression of trade, vast numbers of men in the manufacturing districts were thrown out of employment. Their condition soon became most appalling; and in numerous instances starvation seemed inevitable. We regret to state, that insurrection and violence have been resorted to: actuated by a very prevailing, though mistaken notion, of the injurious effects of machinery, in lessening the demand for manual labour, large bodies of men assembled, chiefly in Lancashire, and destroyed several hundreds of the power-looms used in the manufactories. The assistance of the military was rendered necessary, and some lives were lost in quelling the tumult. All is now

quiet, and we are informed, that trade is beginning to revive.

Public benevolence has not been withheld. Subscriptions have been opened in London, and the principal towns and cities throughout the country, and already upwards of one hundred thousand pounds have been collected. The munificent Donations of His Majesty have furnished a noble example to the opulent: they have amounted, we believe, to more than *seven thousand pounds*.

Parliament, it is said, is on the eve of Dissolution. Active preparations are going on by those interested in the approaching General Election.

A slight alteration has taken place in the Corn Laws, intended as a temporary relief to the country. Bonded Corn is admitted to be used, on the payment of certain Duties.

May 9.—A Select Committee was appointed in the House of Commons, to inquire into the state of the Slave Trade at the *Mauritius*, where this nefarious traffic appears to have been carried on with horrible success.

May 18.—A petition was presented by Lord John Russell, from certain Dissenters in London and Westminster, praying to be relieved from the disabilities under which they labour, on account of their religious opinions. Mr. W. Smith made some remarks on the subject, and the petition was laid on the table—where, we fear, it will long continue, without further notice.

May 19.—Mr. Brougham brought forward a resolution, expressing regret, that scarcely any thing has been done by the West India Legislators, to ameliorate the condition of the Slaves, and pledging the House to take the subject into serious consideration early in next Session. The House divided; Ayes, 38; Noes, 100; Majority against the resolution, 62.

IRISH CHRONICLE.

JUNE, 1826.

THE Twelfth Annual Meeting of this Society will be held (Providence permitting) on Friday the 23rd inst. at the City of London Tavern, Bishopsgate-street. Joseph Butterworth, Esq. M. P. will take the Chair at 7 o'clock. Breakfast will be provided at 6 o'clock.

The friends of the Institution are respectfully, but strongly urged, to use all their exertions and influence, to enable the Treasurer to pay the demands which will be made upon him for the expenses of the next quarter; which he will not otherwise be able to meet! It is exceedingly desirable, that the income of every year should meet the expenditure. Excepting the year 1823, when the Treasurer was £500 in advance, this has hitherto been the case. But even that deficiency proved the occasion for increased liberality on the part of the supporters of the Society. The conductors "have faith in God," to whom the silver and gold belong, and do not by any means despond; but they "think it necessary to exhort the brethren, to make up before-hand of their bounty"—that at the approaching Anniversary, "the same might be ready, as a matter of bounty."—"For this I say, He which soweth sparingly, shall reap sparingly; and he which soweth bountifully, shall reap bountifully."—2 Cor. ix. 5.

*From the Rev. Stephen Davis, of Clonmell,
to the Secretaries.*

Belfast, March 27th, 1826.

MY DEAR SIRs,

As Mr. West is returning to Dublin, and will forward the monthly packet before I can get there, I take this opportunity of reporting to yourselves and the Committee, the continued kindness we have experienced in our 4th annual tour through this part of the country on behalf of this Society.

We left Dublin the 3rd instant, and Mr. West preached at Drumkeen on the 5th, while I preached and collected at the Market House of Ballybay, in county Monaghan; the respected Presbyterian minister, Mr. Morell (for whom I had preached the same evening), and Mr. Martin, the seceding minister, were the collectors upon the occasion. On Tuesday the 7th, I preached at a Methodist Chapel, in the town of Monaghan, and on the 9th at the Independent Chapel at Armagh. On Lord's day, the 12th, I had a collection at the Presbyterian House at Moneymore, in the morning, and at Cookstown, county Tyrone, in the evening, at the Wesleyan Chapel, which was freely granted, and an overflowing congregation attended; and the Presbyterian and seceding ministers, Messrs. Davison and Millar (the former of whom is my host whenever I come here) were the collectors.

This union of all denominations is one of the blessed consequences of the institution of Bible and School Societies, and thus the Lord rewards us into our own bosoms for our exertions to promote his holy cause; and I am happy to believe, that in proportion as our principles become known, we experience respect from the friends of Christ, of every denomination, wherever we come.

On the 13th instant, I went to Omagh, where I obtained four subscriptions of £1 each, and the next day went to Londonderry, where I met Mr. West, who had preached and collected at Ballikelly and Newtonlimavady, at the Presbyterian houses, where we were separated. At Derry, we experienced the kindest treatment from Mr. Wallin, the editor of the Derry Journal, and the Rev. Mr. Radcliffe, the respected independent minister. Mr. R. accompanied us through the town, and we obtained £14 in the three days we stopped there, including 5 guineas after a sermon by Mr. West, at the Independent Meeting. I had visited Letterkenny last year and obtained £5, but our arrangements not permitting us to go this year, Mr. Radcliffe has kindly undertaken to go for us, and thus supply our lack of service.

On the 19th, I preached and collected at three different places of worship in Colerain, the most northern extremity of the country; and on the 21st, I came here and met Mr.

West again, who had gone from Derry to Antrim. We feared our collections might have fallen short in this town, particularly, in consequence of the depression of trade between the countries; but I am happy to inform you this has not been the case. I preached yesterday at one o'clock for Dr. Hanna, to a congregation of from 1,300 to 1,600 people, and in the evening at the Independent Meeting House, to a respectable congregation, who contributed £8. to our funds. I am to preach this evening at the Wesleyan Chapel, where Mr. West made a collection last Sabbath evening, and obtained £4. To-morrow I am to preach at Carrick Fergus, and Mr. West will return from Dublin, in consequence of a communication from the treasurer, which makes it necessary. I expect to preach at Lurgan on Friday, and Tullibish and Banbridge on Lord's day, and shall probably return to Dublin next week, except I can obtain a collection at any other place, which I do not at present expect. We have obtained thus far £80 British, and chiefly among a poor population, and I hope the collection will not be under £100 when the whole is complete. The kindness of friends has been such, that we have not had to expend more than about £5 except for *traveling* charges, and we are encouraged in every place to come again next year, which I hope we may be permitted to do. It is peculiarly pleasing to have so many opportunities of preaching the Gospel among various denominations of Protestants in this country, and to know that we are itinerating and urging the interests of the Society at the same time; the kindness of friends relieves the fatigue in experience, and the loss of the beloved society of our respective families. My son has supplied my pulpit during my absence, and has given me a pleasing account of his labours: O that we may be all approved at the great day, when time shall be no longer! I inclose some copies of verses which I have just got printed, and which I hope may do good when and where I cannot be heard in the publication of the Gospel; but whether divine truth meet the ear or the eye, I am persuaded Christ is never exhibited in vain; therefore, I desire to be always abounding in the work of the Lord, and labouring for him while it is called to-day.

From an Irish Reader to Mr. Wilson.

March 11th, 1826.

REV. SIR,

I AGAIN detail my feeble exertions to extend a free circulation of scriptural knowledge, in every place I have visited, since the commencement of the present month; and, have afterwards, endeavoured to ascertain, how far the reading and expounding of

the Irish Scriptures has been blessed; to the moral, and spiritual improvement of the uncivilized and superstitious inhabitants of these dark places. The result is, that I am enabled to state, that there is ground for the fondest expectations and hope, that many of these benighted creatures (by these simple means) will be brought to feel the force of divine truth, and taught by unmerited favour, to deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in the present world. I have read and explained the Irish Scriptures (this month) in Carney, Drumcliff, Tully, Kinsellagh, Sligo-town, Manorhamilton, Drumahan, Thornhill, Knockadas, Gortlavan, Castledargon, Union, and Ballygowly. In all these places, I had the satisfaction of witnessing the most solemn attention. I consider it unnecessary to mention any thing concerning the schools, as you visit them so often yourself; yet, it is highly gratifying to witness the attention and apparent devotion with which the word of life is received and committed to memory by the children attending. I am also convinced in my mind, of the incalculable advantages which may reasonably be expected to result from the night schools, where a number of adults read and ask questions from the Scriptures in their native tongue, and are taught spelling, writing, and arithmetic. I met with Owen M'Golrich at Killanumney night school, who confessed, that before he commenced reading the Irish Scriptures, he lived a slave to sin and in the security of a false confidence; but, now, he hails with delight the happy day he received the Irish Scriptures, which aroused him from his moral lethargy, and enabled him to call the Redeemer blessed, and the captain of his salvation. Patrick M'Glin, the schoolmaster, also told me, that it was through the instrumentality of the Irish Scriptures, that his heart was renovated, and changed from his former opinions. I trust he is now alive to his immortal welfare. He gave me an account of a young man of the name of Golrich, below Carney, who by the same means, was cured of Popery—almost immediately on getting the Holy Volume into his hands,—found himself guilty, and exposed to wrath; but now is placed upon a rock, where he celebrates the praises of his deliverer, and boldly proclaims, that the Saviour is made of God, unto all that believe, wisdom, righteousness, sanctification, and redemption.

From the Same.

March 17th, 1826.

REV. SIR,

I HAVE been endeavouring, since my last communication, to be as useful and laborious

as usual, in testifying to my countrymen in their own tongue, of the wonderful works of God. And it seems to be generally admitted, by persons of various denominations, that the importance of employing the Irish Scriptures, as the medium of instructing the ignorant, continues to be peculiarly adapted to remove evil habits and prejudices, and to bring them to a clear knowledge of him whom to know is life eternal. There are some for whom I read this month, who profess to derive pleasure and benefit from what they heard, though I cannot pronounce them converted; yet, I hope to visit them again with the Gospel, with a view that the impressions already made may be sunk deeper, and, with a divine blessing, insure happy results. I read and expounded the Irish and English Scriptures, since the commencement of this month, in Drumfin, Beahy, Ballinafad, Boyle, Carrach, Leitrim, Drumdaff, Drumherif, Kedue, Ballifaman, Mullaghmon, Achonry, Tulberacony, Cashel; from thence I journeyed to Frenchford, through a chain of villages, visited a house in each with the Gospel. And in all these places, the people seemed peculiarly interested in hearing the glad tidings of salvation, expressed their thankfulness, and said, "We know that what you have told us is true, and if we are advised by it, we are convinced it will do us good." I embrace every opportunity of conversing with the school-masters, privately, on the leading truths of the Gospel; and many of them seem to know, that the system in which they were educated, is repugnant to scripture doctrines. Currin, the school-master of Drumherif, told me that he met with a great advocate for Popery, named Moran, who remarked that he seldom knew a school-master engaged in teaching a free-school that would not change his religion, and that he never met a Protestant in the course of his life, that he would not put to silence by fair argument. Currin answered and said, "I consider myself as well informed as you, and they often gave me enough of it." "I wish," said Moran, "there was one present, and in five minutes I would let this company know how I would foil him, from scripture and reason." "Well," said Currin, "as there are none present, I will become the Protestant, and ask you three simple questions, and give you six minutes to answer them. 1st. What is the reason that there are ten prayers addressed to a saint in the Rosary; for one to the Most High.—2nd. Why are images used in the chapel, when the second commandment forbids us to make the likeness of any thing in heaven above?—3rd. Where is their merit in the invocation of saints, when the apostle informs us, that there is but one Mediator?" Moran could not answer to any of these, but began to abuse poor Currin, by calling many hard

names, and said, "Did not I tell you all, that free-schools would cause apostacy, which is manifest from these questions."—I remain, Reverend Sir, with high esteem, your faithful, and very humble servant.

From an Irish Reader.

Mount Shannon, 17th March, 1826.

REV. SIR,

Since my last, I have been twice, nearly as far as Loughrea, in the county of Galway, and many hamlets which are thickly inhabited, where the bread of life was never distributed. And many persons seemed delighted with having the Irish read, and numbers of them, at different times, were brought to acknowledge, with me, that Jesus is the Christ, and that there is no other name given among men, whereby we may be saved; a thing, I strive never to lose sight of, for I have made it a settled system in every argument, explanation, &c. to press the one thing needful, and without which, I think every other exertion but labour in vain. Nevertheless, the strong man armed will not quit his position, until a stronger than he cometh who taketh from him his armour. I say, the enemy of souls will be going to and fro, and up and down, and ranging himself against them that take up the cross to follow him. This, I say, from experience, I have frequently been scoffed and ridiculed to my face, particularly in the parish of Clamish, and told I would never see God and called hard names; this is not general, but thank God who giveth me the victory, through Christ; I can bear all, and count all but dung and dross, when I see his kingdom and cause advancing, and his knowledge entering the hearts of men. But, in spite of the adversary, I have had the satisfaction to read and explain the Scriptures to thirteen families, or separate individuals, the very day I was most persecuted. And, doubtless, nothing but the power of God could have protected and kept their hands off me; but I am persuaded, that the Lord has made an hedge about us, and if the Lord be for us, no man can be against us.

I have frequently been in that den of dragons and its vicinity, S——, and was sometimes derided by some of them; but this was not general, and I trust some of them were actually convinced of many errors in their doctrines, &c. It would be quite impossible to give you, in the compass of a letter, the questions asked, and the arguments advanced by the Papists in this place; but as you know my humble ability to confute and confront their erroneous system, I rest satisfied. And not you alone I labour to please, but my God, who only knows the hearts of all the children of men.

I have also been in many other parts of

the county Clare, viz. Tomgrany, and the adjacent parishes, villages, &c. I have also been in Broadford and Limerick, and though I got no remarkable opportunity of doing good in Limerick, except where I lodged, I trust the time and trouble were fully recompensed. The first time I had frequent arguments with many who travelled with me, one of them told me how a Mr. G—— kept the priest from anointing his father, and that the inhabitants and the priest thought to force his way to Mr. G——, the father's room. He also told me, how they shouted and ridiculed the minister at M—— in the church-yard; I took out my Testament and read several applicable portions, and shewed him that we should not judge: that there is one lawgiver who is able to save or to destroy; James:—that every man should be referred to the oracles of God, Rom. iii. and Gal. i.—that men should be left entirely to their own conscience, which beareth witness, Rom. ii.; and as much as would fill four letters, while we were travelling in an easy pace, nine miles. This man was seemingly very poor: he told me he was going to Limerick to sell nine or ten pounds of thread to get some nourishment for his wife, who, he said, was after a tedious illness in which she was despaired of. He said, he went for the priest to prepare her, a very dark night, and the priest immediately asked him, had he 2s. 6d.? The man said, No. The priest desired the ruffian to quit. The poor man craved, and continued a long time beseeching him, and told him to come with him, and that he would borrow the money from one of his neighbours; but all in vain. The poor man went home and borrowed the money, and came back for the priest; such were his apprehensions, that if his wife died without this anointing, she would be eternally damned. I told him this anointing was quite useless, and shewed him that the blood of Christ cleanseth from all sin, with many other portions to the same effect, together with my own reason.

Also, counsellor R—— was in this parish; many of his tenants gathered round him, and when they came to the gate, many of them went into K——'s house. I followed them in; I believe there were upwards of 30 of them together; I read for them a few chapters, and three of them asked me questions. One of them asked me about praying to saints; another, without hearing, or waiting an answer, asked me about praying for the dead, &c. Mr. K—— being in possession of my sentiments, smiled, and remarked that they ought to wait for an answer to one subject, before they introduced another. I therefore promised to give my opinion, provided they would listen attentively; all which, I hope, I did pretty well. And when I came to prove saints could not mediate,

one of them said, the "Key of Paradise" was wrong, or I was destroying my own soul and those of my hearers. I read the first book of Kings, 8th chap. 39th verse, and showed, that as they could not hear, it was useless to pray to them; and 2 Kings ii. 9, and 1 Tim. ii. 5, and made remarks on them.

Twentieth Annual Report of the London Hibernian Society.

"During the last eventful year, the Committee rejoice to find that the total amount of schools has exceeded that of the preceding year by the number of 49, being for the year ending March, 1826, 1196; while for the year ending March, 1825, they were only 1147. The number of scholars, however, enrolled during the year has been diminished; amounting, in March, 1825, to 94,262; whereas, in the present year, they are only 92,083; being a reduction of 2,179. The average number of children in your Day Schools for the last year, appears, from the Inspectors' quarterly returns, to be 50,650. The number of Adult Scholars is 2024; and as these schools are formed anew every season, this return will not admit of reduction. The Sunday Schools contain 27,646 scholars; of these, about one-half are, as stated in your last Report, most probably enrolled also in your Day Schools; deducting, therefore, 13,823 on the ground of this duplicate attendance, the return of individual scholars in your Day, Sunday, and Adult Schools, will be sixty-six thousand, four hundred and ninety-seven. The numbers actually paid for will be much less, since the masters receive no remuneration for the Sunday scholars and are only paid for those scholars in the Day Schools who are actually present, and acquit themselves properly at the Quarterly Inspection.

"The numbers here stated, it should be remarked, are those of the past year. A considerable reduction is now taking place, in consequence of the secession of many schools, and the inability of your Committee, from want of funds, to comply with the urgent applications continually made from various quarters, for the opening of new schools."

	£.	s.	d.
Collections by the Rev. Mr. Chin..	75	13	0
John Francis	1	1	0
From Beckington, per Rev. Mr.			
Pritchard	0	4	6
<i>Received by Mr. Ivimey:</i>			
Mrs. Howard, Kensington Gravel-			
pits	2	0	0
Miss Ward, Sunning-hill	0	5	0
From "A Friend at Margate,"			
by Mr. Thomas Phillips	5	0	0
Mr. E. Brown, Branston	2	10	0

MISSIONARY HERALD.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 20.

MORNING, 11.—An open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 6, Fen-court, Fenchurch-street, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

WEDNESDAY, JUNE 21.

MORNING, 11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. EUSTACE CAREY, from Calcutta.

EVENING, 6.—Sermon for the Baptist Missionary Society, at Surrey Chapel, Blackfriars-road, by the Rev. JAMES LISTER, of Liverpool.

THURSDAY, JUNE 22.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the Country is expected to deliver an Address.

11.—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields.

HOME PROCEEDINGS.

KENT.

THE Kent Auxiliary Baptist Missionary Society, held its Annual Meeting on the 19th of April, at Eynsford.

The Committee met in the morning. In the afternoon, Mr. Eustace Carey preached an affectionate sermon, to a large and attentive auditory. In the evening, the treasurer was called to the chair, and the public business of the Society was transacted. Addresses were delivered by Messrs. Dyer, Carey, Giles, Shirley, Jackson, Rogers, Pierce, Bowes, Southern, Bentlif, Morris, and Groser. Mr. Parnell, of Ashford, was re-elected treasurer, and Mr. Groser, of Maidstone, Secretary. The proceedings were all conducted in a harmonious spirit, and an earnest desire to promote the Redeemer's kingdom in the world appeared to pervade the assembly. The collections after the services amounted to twenty pounds. It is hoped that a favourable disposition towards Missionary exertions is increasing in this country, as notwithstanding the severe pressure on the agricultural interest in some of its districts, and the sufferings of other parts through commercial embarrassments, the contributions are nearly, if not quite, as large this year, as they were last year. The next Annual

Meeting is to be held at Ashford, on the Wednesday before the full moon in April, 1827. W. G.

FOREIGN INTELLIGENCE.

CALCUTTA.

MISSIONARY ASSOCIATION.

The Bengal Annual Association of Missionaries and Ministers of various denominations, was this year [1825] held in February. On Monday evening, 7th Feb. the usual Missionary prayer-meeting was held in the Union Chapel, when the Rev. Messrs. Mack and Statham engaged in prayer; and the Rev. Mr. Warden delivered a discourse from Habakkuk ii. 3.

On Tuesday, two services were conducted in the Bengalee language; one in the morning, in the Kidderpore Native Chapel, when the brethren Kirkpatrick and Paunchoo prayed and preached; and the other in the afternoon, in the Bow Bazar Native Chapel, when Mr. Penny read the Scriptures; the brethren Kasee and Pearce prayed; and the Rev. Messrs. Lacroix (of Chinsurah) and Trawin preached. In the evening of the same day a public service in English was held in the Circular Road Chapel, when the Rev. Mr. Edmonds (of Chinsurah) read the Scriptures and prayed; and the Rev. Dr. Carey preached from Galatians vi. 9.

On Wednesday morning a conference for the discussion of Missionary subjects was

held in the Vestry of the Loll Bazar Chapel, the Rev. Dr. Carey in the chair. After the questions which had been proposed for consideration had been discussed, Dr. Carey concluded the meeting with prayer; and all the brethren assembled agreed to appropriate, if possible, a part of the hour from 6 to 7 o'clock on every Monday morning to private prayer for each other, and for the blessing of God upon their labours. The services were exceedingly pleasing, and much Christian affection prevailed.

THE following extracts from Mrs. Coleman's Quarterly Report of the Female Department of the Bengal Christian School Society, dated 21st of June last, will be perused with great satisfaction, by those of our readers who are peculiarly interested in these exertions of Christian charity.

"The present number of scholars in the Juvenile School is twenty-three, of whom seven have made pleasing proficiency in reading, writing, and plain sewing. Two others can read easy lessons, and spell nearly any word from Pearson's Spelling Book. Chandra, an interesting pupil, who left the school in February 1824, has recently returned. It is pleasing to observe, that, during so long an absence, nearly all she formerly learned has been retained. Although it is only two months since the renewal of her attendance, she is in the first class, and nearly equal to any of her companions. A pupil from the first class has left the school within a few months.

"The Salem School contains twenty-three pupils, four of whom can read, write, and spell with much propriety. Three others are able to read easy books, and to spell nearly any word from Pearson's Spelling Book. A young woman from the first class has left the school. Two Portuguese girls were admitted into it, about six weeks ago. One of them had been taught in her own house to do needlework, and is able to render me some assistance in this department. There are now eight girls in this school who have now made some progress in sewing.

"The change of teacher in the Birmingham School has been productive of good. Three of the scholars can read any common book that may be put into their hands; can also spell and do plain sewing. Three others can read, spell, write, and sew tolerably well. This school contains twenty-eight pupils.

"There are two women and eighteen girls attached to the Glasgow School. The

former, and two of the latter, are able to read, write, and spell with considerable propriety. Two others can read easy lessons, and spell nearly any word from Pearson's Spelling Book. The master of this school is very inattentive to the scholars. Another disadvantage is, that the pupils generally leave the school before they have made much progress. They are also very superstitious. Five of them have made sufficient improvement in their studies to begin to sew; but so great is their prejudice against coming to what they term 'the Christian Garden,' (Chitpore mission station,) that hitherto I have been unable to persuade them to join the little group of girls who daily collect here for instruction in needlework.

"The Maze-Pond School contains thirty girls, of whom three can read several easy books, and spell, and write tolerably well. Two of the best scholars have left the school within a short time.

"There are seventeen pupils in the Leeds School. Four of this number have made good improvement in reading, writing, and spelling. Two others have learned through Pearson's Spelling Book.

"Five females of the Broadmead School can read, write, spell, and sew tolerably well. Among this number is a young woman who appears very desirous of improving herself. She has two little children, one about three years old, and the other not five months. While she employs one hand in guiding her pen, or holding her book, the other is engaged in securing her infant child.

"Twenty-one pupils are attached to the Monmouthshire School, three of whom have made pleasing proficiency in reading, writing, and sewing. Three others have learned nearly through Pearson's Spelling Book.

"There are nineteen pupils belonging to the Nailsworth School. They have perhaps made as much progress as could be expected in the short time the school has been formed.

"The school denominated *Newcastle* and the *Potteries*, contains twenty-nine girls, the greater part of whom are Mussulmans. Two of the scholars have learned about half through Pearson's Spelling Book, and committed to memory a few pages of a Christian Catechism. The master who presides over this school appears to possess very good abilities for teaching.

"The Whitchurch School, which was opened at Jaun Bazar, not prospering sufficiently to justify the expense incurred in its support, was given up on the last of March. But one bearing the same name was formed at Gossipore, on the 1st of May. After a trial of nearly two months; I am much encouraged with regard to its future success. It contains thirty-one girls.

"The twelfth school, called Leeds the Second, has recently been opened at Syaldah. It contains nineteen pupils, and is under the care of a young man.

"It is very gratifying to perceive the improvement which many of the children have made in regard to understanding what they read. On taking a copy of the improved edition of Hindoo Female Education to the Glasgow School, I put it into the hands of a young woman. She read nearly a page very attentively; and by the smiles that were excited, I perceived she understood, and was pleased with its contents. On closing the book, I said, Do you understand what you have read? With much apparent feeling she replied: 'The meaning is, that the women of this country formerly did nothing but the business of the house, and it was a great disgrace if they learned to read; but now their fortune has changed. The work of teaching the females to read and write has been begun, and many are learning.'

"I also took a copy of the above named work to the Juvenile School. Calling a little girl by name, I said, Come, let me hear you read in this new book. She had not proceeded far before it was evident, that not only herself, but several of her listening companions understood. Their attention was excited, and five or six arising from their seats, gathered around me, and begged to read some in the new book. Accordingly I heard them each read a portion. It was truly delightful to see the warmth of feeling manifested on this occasion, and the readiness with which they explained what they read. On dismissing them to their seats, they said, 'O this is a very good book, an easy book, we each of us want one.'

"This work has been introduced into several of the schools, and excited more attention among the pupils than any they have previously read."

THE following testimony to the value and importance of the Language Institution, lately formed in the metropolis, for the purpose of teaching Missionaries the language of India before they leave this country, has recently been received from Mr. Yates; whose high attainments in Oriental literature peculiarly qualify him to give an opinion on the subject.

Writing to Mr. Dyer, under date of 12th May last, he expresses himself as follows:

"I am sincerely rejoiced to find that you have seen the propriety of initiating young men, designed for this country, into the languages they will have to speak on their arrival; because, I believe, it will greatly conduce to the welfare of the Missions, and the comfort of missionaries. I feel persuaded, that a young man at home, may learn, in one year, under a proper teacher, as much as he could learn in this country, for the first two years, under a native teacher: and to any one who considers the nature of this climate, and its exhausting effects on most constitutions, this will appear a consideration of no small importance. A missionary studying two years in this country, costs the society that sends him, at least £360; now, supposing he could have made as much progress at home in one year, how much time, how much strength, and how much money would be saved! Another great advantage in the plan would be this, that it would enable societies to ascertain what persons were most fit to be sent, and to advise them in what department of labour they should more particularly engage. A capacity to learn and speak languages being one of the qualifications essential to a missionary in the East, societies must run a great risk in educating, sending out, and supporting them, without knowing how far they are capacitated for their work. The Company require of their servants that they should be acquainted with two languages before they are admitted to their regular employments; and surely missionaries, whose object is so much more important, ought to be on a level with these. But religious societies in England have no college in this country, and therefore cannot know whether their servants are thus prepared, unless they educate them previously to their leaving their native land."

THE following letter has lately been received by the Secretary from Mr. W. Kirkpatrick, the young man who has been lately accepted by the Society to labour as a Missionary, in connexion with our younger brethren in Calcutta. It is a cause of thankfulness, that while the number of our European brethren is diminishing by death and sickness, others are raised up on the spot to share the labour with those who remain.

Calcutta, 14th Sept. 1825.

"I received from Mr. Yates, with great pleasure, the letter with which you were

pleased to favour me. I rejoice that (the committee having acceded to my request) I shall be able, under Providence, to continue to labour under their patronage, in the promulgation of the glad tidings of salvation to the heathen; and thus to realize my hopes and wishes. I pray that I may more and more feel the necessity of being engaged in, and devoting myself entirely to the work of promoting the good of souls, and the glory of God; and trust that I shall have your prayers also on my behalf, for the same purpose.

You may not be unaware, that, by the advice of the brethren at Calcutta, I am applying myself, under the direction of Mr. Yates, in the acquisition of such knowledge as may be most useful to me in my labours, and facilitate the attainment of these objects. In consequence of this, I am not able, at present, to bestow so much time and attention to preaching, and similar duties, as I could wish. I attend on four evenings in the week at two Bungalows, except when prevented by any cause, for preaching and distributing Tracts; but have not leisure enough to keep regular journals of interesting occurrences, conversations, &c. The information you request me to communicate occasionally, must hence be very scanty and limited; though, I hope, for a season only.

"I am exceedingly obliged to Mr. Yates for his kindness towards me, and his superintendence of my studies. I have, certainly reason to be thankful for his counsels and instructions; and wish they may be useful to me and profitable. The present of books from the society, which you promise to send, will be received with gratitude, as an expression of their kindness to,

Sir,

Your most obedient servant,

W. KIRKPATRICK.

"P.S. The above was written a considerable time ago, but it could not be despatched in consequence of the late severe illness of Mr. Yates. Scarcely had he recovered before Mr. Lawson became ill. In addition to these causes of grief, we were exceedingly sorry to hear of the decease of Dr. Ryland: Mr. Yates preached a sermon on the occasion last Sabbath evening, from Ps. xcii. 12—15; in which a mournful tribute was paid to his memory. This week the natives are completely engaged in celebrating the Doorgah Poojah, and, as the prophet says, they are mad upon their idols. We are obliged to discontinue preaching to them, as there would not only be few to hear, but they would have no disposition to hear at all: the festival alters their minds in a great degree, and renders them more than ever unfitted for attending to the word of God,

and the salvation of their souls. Viewing their deplorable state, we cannot but cry, O Lord, how long?

18th Oct. 1825.

W. K.

COLOMBO.

EXTRACT of a letter from Mr. Chater to the Secretary, dated Colombo, 17th Nov. 1825.

"For the greater part of this year our Pettah (place of worship) has been constantly well attended. Whether the word has reached the hearts of many of those who have heard, He who searches the heart only knows. One circumstance I have to mention is, I trust, a pleasing proof that the Lord has thoughts of mercy towards Colombo. From the time that brother Siers left Colombo, till lately, I have not been able to hold prayer-meetings, in our meeting-houses, for want of persons to engage in prayer. I have now the pleasure to say, we have eight or nine, who, in Portuguese, on these occasions can take the lead in an acceptable manner; and some of them in English also. Of these, three only belong to our denomination. Most of the others, though my constant hearers, are members of the Dutch Church; and one is an Episcopalian. Four of them are very young; they were not more than two or three years of age when I came to Colombo. The attendance in the Pettah, on these occasions, is nearly the same as at preaching. And, I hope, this spirit of prayer that is poured out, will prove the fore-runner of good, in this valley of dry bones. By means of the female school, our congregation at the Grand Pass is a little increased, but is still small. Of the schools, I shall write nothing now, as the time is near when I shall send you the annual report concerning them. Our union, of which you have, ere this, been informed, goes on well: and, I have no doubt, will be productive of good. A Religious Tract Society, Auxiliary to the London Society, has already grown out of it; and, I believe we all feel the effects of the meetings on our minds, from one meeting to another. They have made me Secretary to the Tract Society, and Mr. Mooyaart, Treasurer. I have prepared a Tract, in the form of a Dialogue, between a Boodhist and his Christian friend; which is now undergoing the examination of a sub-committee, appointed to inspect the Tracts to be printed in the Singhalese language. The members of this committee are Messrs. Lambrick, Clough, Gogerly, and myself.

"In order to get a suitable place for the female school, and have it immediately under

Mrs. Chater's eye, I am obliged to erect a new school bungalow for the boys. The expense attending this, and some other unexpected expenses I have had to meet, have a little pressed on my funds.

"I have begun this month to employ one of our school masters as a Reader in the villages, in imitation of your Irish Readers. I hope at a future period to have to send you some of his journals for insertion in the *Missionary Herald*. Brother Siers wishes to employ Dionysius and another person at Hanwell, in the same way. But I cannot determine on that yet, as I do not know that I could meet the expense. That promising youth, Daniel, has been removed from us by death. He was at a distance from Mr. Siers at the time of his last illness; but he says, he has no doubt, he died in the faith and hope of the Gospel."

JAVA.

THE following letter from our worthy and laborious Missionary, Mr. Bruckner, narrates with his accustomed simplicity, the dangers to which he has been exposed, in consequence of a serious insurrection of the natives against their Dutch masters. He is now, we trust, in Batavia, where he will be able most efficiently to superintend the printing of his New Testament into the Javanese, for which purpose a lithographic press was sent thither some time ago.

"About a month ago, I heard, unexpectedly, the news that one of the southern empires, Djojocarta, was in an uproar against the Europeans. The principal princes of the empire had placed themselves at the head of large crowds of people, and threatened to sweep every thing before them. This happened just while the principal part of our troops were busy at Macassar, to quell an insurrection of the same kind; this those princes seemed to have known very well; therefore they had just chosen the moment when they knew they could not be resisted from any quarter. When I heard the news of this insurrection, the enemy had already advanced towards Salatiga, at a distance of thirty or forty English miles; and had devastated all the villages in his way by fire and sword. In the breast of a revengeful native lodges no spark of humanity towards a European; he kills old and young, in a most cruel manner, even so that human nature shudders to think merely

for a moment of it; he rips open their bellies, grasps for the beating heart, tears it from out of the breast, and looks at it, mutilates the body by cutting limb from limb, and puts the head upon a pole, and shouts round about it. When I heard of the approach of this dreadful enemy, I thought it the very first duty to place my family in safety, by sending it to Samarang, as soon as possible, determining to remain as long as I thought it safe. All the inhabitants here were called to bear arms; I merely was exempt by the goodness of the Governor of the district, but he told me afterwards, that it would become my turn also to take arms. I stayed a few days longer, till the report came that a troop of rebels was very close to us, and then I judged it safest to follow my family. About a fortnight long we were pretty safe here, but in the meantime the insurrection spread farther and farther; so that now, the enemy, or rebels, in vast numbers have advanced within eight miles of this place, and threaten to take Samarang, after they have carried before them devastation and murder. We are now in the utmost danger of being overpowered, if God Almighty is not pleased to deliver us. A battle was fought last night between them and our troops, but our troops being too small in number against such a crowd, were obliged to retreat, after some loss. All the citizens of this place are obliged to bear arms like soldiers; all public and private business is stopt; even I was summoned to appear and take arms; I went, however, to the magistrate who issued that order and remonstrated against the measure of obliging me to take arms; which had the desired effect. Some more troops have arrived, and the town has in the meantime in some measure been fortified; also the natives around us are quiet, until this moment, which are things much in our favour. Though we would not trust in the arm of flesh, yet with the Lord's blessing these means may be still powerful to save us from an entire extirpation by the hands of the natives. Though I am fully aware that our measure of wickedness must be full, and therefore ripe for being cut off; I would still fain hope in the infinite mercy of the Most High, not to deliver us into the hands of our enemy. May our gracious Lord answer the prayers, in these times sent up to him for the welfare of this Island, by his chosen people. The few days we enjoyed quietness in this place, the Lord has been very gracious towards me, by the arrival of his servants, Messrs. Bennet, Tyerman, and Medhurst; the first two gentlemen being the deputation of the London Missionary Society. They came hither on purpose to see me, and the eastern parts of the Island. I was much refreshed by their

prayers, and counsels. Thus had the Lord prepared something pleasant for me in this wilderness; but they met me still in a confused state, having just come down with my family from Salatiga; I had no room, nor even table to receive them in a decent manner. I am also called to report to you the sad news of the death of our dear brother Diering, of Batavia; he entered the fifteenth of the last month into the rest of his Lord. The Rev. Mr. Medhurst laments his death very feelingly, as he says he has lost in him a very valuable assistant in promoting the cause of Christ, and a very affectionate friend and brother; he has preached a funeral sermon on this event. Yesterday I received the box which you had forwarded to me; I thank you most heartily for every article in it, especially for the portrait of Dr. Ryland. I shall deduct something for the contents of the box, in my next bill on this Society. I have an urgent call from Batavia to come thither, and superintend the printing of my translation, and it appears to me proper that I should obey the call, as the printing will then go forward, otherwise it is a doubtful case. I have forwarded my Journal regularly to you, except the last, which I have not even found time enough, in this state of confusion to write. I have, in the meantime, gone amongst the natives around us, as my strength, and the confused state of circumstances have permitted, but with no better success than formerly, some listen a little, some not at all. Should the Lord be pleased to spare me longer in his service, I hope to be more useful in his cause for the future; I long much for the time when a church of natives shall be erected, and that I might be spared so long."

SPANISH TOWN.

A LETTER from Mr. Philipo, dated Feb. 13th, contains a gratifying account of the labours in which he is engaged, and in which, we trust, he will soon receive efficient assistance from Mr. Baylis, one of the Missionaries, whose departure for Jamaica was announced in the Herald for last month.

"My school," says Mr. P—, in the letter above mentioned, "increases beyond my most sanguine expectations. I have now 140 pupils, 30 of whom are children of Jewish parents who read the New Testament daily. One, a youth of about 13 or 14 years of age, is (which may excite your surprise) the son of the *Rabbi* in this town.

Several of this number, from the inferior circumstances of their parents, I have taken into the school gratuitously.

"I have hitherto omitted to observe to you, that in consequence of not being able to procure a house for the school in the centre of the town, I have converted the old dwelling-house in the Chapel-yard into one, and rented a residence at a short distance from it. In this circumstance I think I can discover the Hand of Providence.

"I am extremely happy that you are making arrangements to send me an assistant. I think I have not, in this respect, made an unnecessary application. The charge of 140 boys and girls at home, even if they are all on the plan and well established in it, and the master no other duties to attend to, I believe is considered as almost sufficient employment. About 30 of my scholars are advanced considerably beyond the limits of the system in arithmetic, some are in mensuration and fractions. Many learn Latin, Hebrew, Geography, and Grammar. You know my other duties; and when I inform you, that for three months past I have had no one to assist me, and the school to organize, that I am obliged to superintend the building of the chapel and exert myself considerably for subscriptions towards it, I am confident that you will not only be convinced that I absolutely require aid, but will forward it me as expeditiously as possible.

"After considerable alterations and expense, the old building is made remarkably commodious and convenient for the purpose of a school. It will accommodate about 150 boys and an equal number of girls, on the second floor. Of the latter, there are 40 to whose instruction in needle-work, my dear wife devotes three afternoons in a week.

"The Sabbath-school, under her care, I am also happy to say is flourishing. Our prospect of usefulness in this department of service is, I flatter myself, so great and indubitable, and my conviction of the vast importance of the diffusion of the blessings of education generally among the lower classes so decided, that notwithstanding I were conscious that I should fall an early sacrifice to excessive anxiety and labour, I am sometimes inclined to question whether I should be justified in resigning my work but with my breath. Nor is the prosperity of my school establishment my only encouragement. God has graciously condescended to smile also on my ministerial exertions. Since my arrival here, I think no one has had greater reason for gratitude to the Father of Mercies.

"Some little time ago, I had the happiness of adding to the church, about 60 individuals, whose conduct hitherto appears to be "such as becometh the Gospel of Christ."

At Old Harbour, more recently, I with equal gratification administered the sacred ordinance of Baptism to 30 more; two of whom, from their respectability, are likely to be a considerable acquisition to our Society. Numbers (chiefly young persons) are constantly adding to our congregation, and all connected with us seem fast awaking from their lethargy.

"I assure you I have been often obliged to exclaim with astonishment and gratitude, "What hath God wrought!"

MONTEGO BAY.

A PLEASING instance of the value in which the labours of Christian Missionaries now begin to be held, occurs in a late communication from Mr. Burchell.

He informs the Society, under date of January 24, that a gentleman who had previously shewn him much kindness, having recently purchased an estate in the parish of Westmoreland, was very desirous that a Missionary should be stationed there; and to facilitate the accomplishment of his wishes, he had authorized Mr. B—— to make an offer of premises, situated on the estate, for a sum not equal to one-third of their original cost, and proposed to add, as a free gift in addition, twenty acres of land adjoining. The station is described as most eligible, being in the centre of nearly 50,000 negroes, among whom no Missionary has yet entered. The sole condition on which the offer is made, is that a Missionary station be formed there. Should this be neglected, or discontinued, the premises are to revert to the donor.

Limited as are the finances of the Society, it was felt that such a generous proposal, according so intirely with the object we have in view, could not but be thankfully accepted. Instructions to this effect have, in consequence, been sent to Mr. Burchell; and ere long, we trust, this new station will be occupied as diligently, and as successfully, as those previously existing on the island have been.

HONDURAS.

By the return of our worthy friend, Captain Whittle, of the Ocean, from Honduras, we have received some pleasing intelligence from our Missionary, Mr. Bourn. Although, by the loss of his

valuable partner, and the speedy removal of Mr. and Mrs. Fleming, his condition is very solitary, and he has been visited by sickness too; he has *laboured and not fainted*, and some indications are granted him that his exertions have not been in vain. He writes, under date of the 11th of January last.

My congregation was never better, if so good as at present, especially on the Sabbath morning; there appears a considerable degree of attention, and some real good appears to be doing. Three free negroes, one brother, and two sisters, not less than 40 years of age, give very pleasing hope of a change, besides a number more who are promising. Those who have been already baptized stand their ground well, and give stronger proof of a work of grace. The first convert, whose name is John Morrell, bids fair to be of great assistance to me as a native preacher; perhaps, all things considered, equally so as a European Missionary. In point of natural gifts, and those gifts evidently under the powerful influence of divine grace, I do not expect to meet with another of the sons of Africa to surpass him. He has, evidently, on account of the change wrought in him, been a loser as to this world, and had to encounter considerable persecution; but all seems to do him good, and to lead his heart nearer to God in Christ. He is continually employed, though without any remuneration; and even while doing to the utmost, or beyond his power for the chapel, in preaching and conversing among the people in different directions, and evidently with a degree of acceptance and power. He said the other day, when he and I were visiting the people at a place called Charlotte Town, where are about 500 people, and where we have preached twice during the week, that he could feel contented to live upon bread and water, if he could do any good among that people. It is pleasing amidst some trials to behold the powerful effects of divine grace. Help me to thank God for this instance of his goodness! O that it may be the first fruits of an abundant harvest in this part of the world!—Our first convert is very sanguine in his expectations of good being done, and thinks true religion will spread and prevail in this place, and none will be able to stop it. Since the new year entered, we have set apart one day in the week for fasting and prayer that God would pour out his Holy Spirit upon his word, that it may have free course, run and be glorified. We have also entered into some fresh regulation respecting the Sabbath school.

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1826, not including Individual Subscriptions.

FOR THE MISSION.

	£.	s.	d.
Montrose, Society for Missions, Schools and Tracts, by Mr. James Dow, Sec.	10	0	0
Tetbury, Subscriptions and Penny Contributions, by Miss Overbury	11	0	0
Legacy of the Rev. John Follett, late of Tiverton, Devon.....	15	0	0
Otley, Subscriptions and Donations, by Mr. W. Pollard	8	0	0
Hitchin, Collected by Miss Bradley, &c.....	13	19	0
Devonshire Square, Auxiliary Society, by Mr. T. Jackson	13	3	0
Whitehaven Auxiliary Missionary Society, by	5	11	0
Kent Auxiliary Society, by Mr. Parnell, and Rev. W. Groser, viz.			
Ashford..... 6 14 4	Folkstone	10	4 6
Borough Green..... 2 7 0	Hadlow	5	2 0
Canterbury	1 1 0	Maidstone	26 14 8
Chatham	55 18 6	Marden	4 14 6
Cranbrook	10 6 0	Sevenoaks	31 18 3
Eyerton..... 2 5 0	Staplehurst.....	2	0 0
Eynsford	41 8 10	St. Peters	12 10 0
Eythorne	10 6 9	Tenterden	9 11 7½

239 2 11½

Acknowledged before, Expenses, &c.

42 2 11½

	197	0	0
Poole, Subscriptions, by Rev. John Shoveller	8	8	0
Andover, Friends, by Rev. Mr. Whitewood.....	4	0	0
Lymington, &c. Collections and Subscriptions, by Rev. J. Millard.....	31	2	0
Boxmoor, (Herts) Missionary Association, by Mr. Nash	6	0	0
Shrewsbury, Subscriptions, &c. by Rev. Manoaah Kent	24	0	0
Perthshire Missionary Society, by Rev. John Newlands	20	0	0
Garway, &c. Subscriptions and Donations, by Mrs. Rogers	6	10	0
Fenny Stratford, Penny Subscriptions, &c. by Mr. Salter	5	10	0
Edinburgh, Sundries, by Mr. Arnot	8	1	0
Walworth, Moiety of Missionary Collection at York-street Chapel, by Rev. G. Clayton	32	5	6
Camberwell Female Auxiliary Society, by Miss Gutteridge, Treasurer	38	10	0
Watford, Subscriptions and Auxiliary Society, by Mr. Young, (including £3. 9s. 1d. for Female Education)	12	1	1
Canterbury, Subscriptions and Donations, by Mr. Christian	20	9	8
Kingsbridge, Weekly Subscriptions, &c. by Rev. J. Nicholson	10	4	10
Bedfordshire Auxiliary Society, by John Foster, Esq. viz.			
Bedford	33	7	4
Biggleswade	20	0	0
Carlton	6	4	0
Cranfield	2	0	0
Gamlingay	3	12	6
Leighton & Great Brickhill	17	12	7
Benjamin Goodman, Esq. Leeds	Donation.	20	0 0
Another Tithe of Gratitude, by Mr. Nisbet		5	0 0

TRANSLATIONS.

Edinburgh Bible Society, by Rev. C. Anderson	300	0	0
Suffolk Society in Aid of Missions, by Mr. S. Ray	19	19	3
Calton Association for Religious Purposes, by Mr. Turnbull	5	0	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. Turnbull, of Loughton, for 13 Volumes of the Baptist Magazine; Mr. Epps, for 10 Vols. do.; and Mrs. Allen, of Frome, for Sundry Volumes of Periodical Accounts.





Engraved on Steel by W.T. Fry.

REV. JOSEPH HARRIS,

Late of Swansea.

London, Published July 1. 1826, by Wightman & Gamp; 24 Paternoster Row.